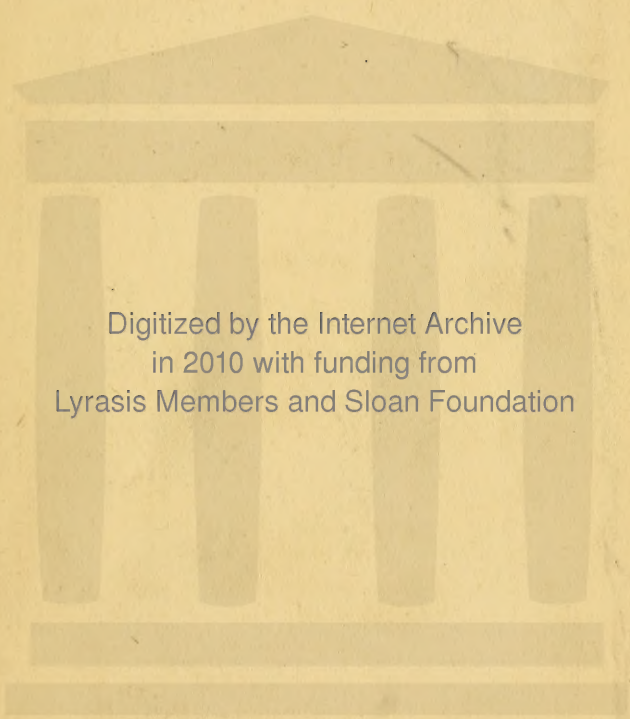
Ex Libris
Duquesne University:

Gift of



Digitized by the Internet Archive
in 2010 with funding from
Lyrasis Members and Sloan Foundation

http://www.archive.org/details/manualofchristia02brot

Chrysostom, John, brother

COURSE OF RELIGIOUS INSTRUCTION

Institute of the Brothers of the Christian Schools

MANUAL OF

CHRISTIAN DOCTRINE

COMPRISING

DOGMA, MORAL, AND WORSHIP

BY

A SEMINARY PROFESSOR

AUTHORIZED ENGLISH VERSION
"REVISED IN ACCORDANCE WITH THE CODE OF 1918"

FORTY-SEVENTH EDITION

JOHN JOSEPH McVEY
PHILADELPHIA, PA.
1926

230
C558m
BX1751
.C5
1919X
c.2

Nihil Obstat:

N. F. FISHER, S. T. L.,
Censor Librorum.

Philadelphia, Nov. 18, 1918.

Nihil Obstat:

ARTHUR J. SCANLAN, S. T. D.,
Censor Deputatus.

New York, Nov. 18, 1918.

Imprimatur:

✠ D. J. DOUGHERTY,
Archiepiscopus Philadelphiensis.

Philadelphia, Dec. 28, 1918.

COPYRIGHT, 1919, JOHN JOS. McVEY

Printed in U. S. A.

PREFACE

THIS book is intended as a manual of religious instruction not only in the Novitiates and Scholasticates of teaching Congregations, but also in the classes of High Schools, Academies, and Colleges. Although it is an abridgment of the three volumes, Dogma, Moral, and Worship, that constitute the *Intermediate Course* of Religious Instruction, it does not sacrifice clearness, precision, or method. In the *Intermediate Course* the teacher will find matter for explanation and development and also synoptic tables for review. For the pupil the present volume is sufficiently complete to impart that knowledge of religion, which, in the words of St. Paul, is *according to doctrine: that he may be able to exhort in sound doctrine, and to convince the gainsayers.*

New York, Feast of the Assumption, 1902.

JUL 11 1935
27027

TABLE OF CONTENTS.

PAGE

PREFACE, ... vii

PRELIMINARY NOTIONS, ... 1

Part I.

DOGMA ; OR TRUTHS TO BELIEVE.

INTRODUCTION, ... 9

Section I.—God the Father and Creation.

First Article of the Creed.

CHAPTER I.—GOD, ... 12

CHAPTER II.—THE BLESSED TRINITY, ... 19

CHAPTER III.—CREATION, ... 22

CHAPTER IV.—THE ANGELS, ... 25

CHAPTER V.—MAN, ... 29

CHAPTER VI.—THE MESSIAH PROMISED, ... 36

CHAPTER VII.—THE MESSIAH PREPARED FOR, ... 39

First Period: From Adam to Moses, ... 40

Second Period: From Moses to David, ... 45

Third Period: From David to the Babylonian Captivity, ... 52

Fourth Period: From the Babylonian Captivity to Jesus Christ, ... 55

CHAPTER VIII.—THE MESSIAH PREFIGURED, ... 60

CHAPTER IX.—THE MESSIAH FORETOLD, ... 63

Section II.—God the Son and the Redemption.

Second Article of the Creed.

CHAPTER X.—THE MYSTERY OF THE INCARNATION, ... 68

Third Article of the Creed.

CHAPTER XI.—THE BLESSED VIRGIN,... 73
CHAPTER XII.—THE HIDDEN LIFE AND THE PUBLIC LIFE OF JESUS CHRIST,..... 80
ARTICLE I.—*The Hidden Life of Our Lord*..... 80
ARTICLE II.—*The Public Life of Our Lord*,..... 83

Fourth Article of the Creed.

CHAPTER XIII.—THE REDEMPTION,..... 89
ARTICLE I.—*History of the Redemption*,..... ... 89
ARTICLE II.—*Mystery of the Redemption*,..... 97

Fifth Article of the Creed.

CHAPTER XIV.—CHRIST'S DESCENT INTO HELL. HIS RESURRECTION,..... 100

Sixth Article of the Creed.

CHAPTER XV.—THE ASCENSION OF OUR LORD,..... 105

Seventh Article of the Creed.

CHAPTER XVI.—THE GENERAL JUDGMENT,..... 107

Section III.—The Holy Ghost and the Work of Sanctification.

Eighth Article of the Creed.

CHAPTER XVII.—THE HOLY GHOST,,..... ... 111

Ninth Article of the Creed.

CHAPTER XVIII.—THE CHURCH AND THE COMMUNION OF SAINTS,. 115
ARTICLE I.—*The Catholic Church*,..... 115
ARTICLE II.—*The Communion of Saints*,..... 133

Tenth Article of the Creed.

CHAPTER XIX.—THE FORGIVENESS OF SINS,..... 136

Eleventh Article of the Creed.

CHAPTER XX.—THE RESURRECTION OF THE BODY,.. 139

Twelfth Article of the Creed.

CHAPTER XXI.—LIFE EVERLASTING,..... 141

Part II.

MORAL ; OR WORKS TO PERFORM.

INTRODUCTION: Christian Moral,..... 150

Section I.—General Principles of Morality.

CHAPTER I.—HUMAN ACTS,..... 152
CHAPTER II.—CONSCIENCE,..... 165
CHAPTER III.—THE MORAL LAW,..... 170

Section II.—Virtue and Sin.

CHAPTER IV.—VIRTUES IN GENERAL,..... 181
CHAPTER V.—FAITH,..... 184
CHAPTER VI.—HOPE,..... 190
CHAPTER VII.—CHARITY,..... 194

ARTICLE I.—*Charity towards God*,..... 195
ARTICLE II.—*Charity towards One's Self*,..... 197
ARTICLE III.—*Charity towards Our Neighbor*,..... 198

CHAPTER VIII.—THE MORAL VIRTUES,..... 204
CHAPTER IX.—SIN IN GENERAL,..... 210
CHAPTER X.—THE CAPITAL SINS,..... 220
CHAPTER XI.—TEMPTATION,..... 228

Section III.—Commandments of God and of the Church.

CHAPTER XII,—COMMANDMENTS OF GOD AND OF THE CHURCH IN GENERAL,..... 233

ARTICLE I.—*The Commandments of God*,..... 233
ARTICLE II.—*The Commandments of the Church*,..... 235

CHAPTER XIII,—FIRST COMMANDMENT,..... 237

ARTICLE I.—*What the First Commandment Enjoins*,..... 237

ARTICLE II.—*What is Forbidden by the First Commandment,* 244

CHAPTER XIV.—SECOND COMMANDMENT,..... 249
CHAPTER XV.—THIRD COMMANDMENT,..... 258
CHAPTER XVI.—FOURTH COMMANDMENT,..... 268

ARTICLE I.—*Duties of Inferiors to Superiors,*..... 268
ARTICLE II.—*Duties of Superiors to their Inferiors,*..... 275
ARTICLE III.—*Duties of Workmen and their Employers,*.... 280

CHAPTER XVII.—FIFTH COMMANDMENT,..... 281
CHAPTER XVIII.—SIXTH AND NINTH COMMANDMENTS,..... 286
CHAPTER XIX.—SEVENTH AND TENTH COMMANDMENTS,..... 290

ARTICLE I.—*Right of Property,*.. 291
ARTICLE II.—*Violation of the Right of Property,* 294
ARTICLE III.—*Reparation of Injustice,*..... 298
ARTICLE IV.—*Unjust Desire for the Property of Others,*..... 301

CHAPTER XX.—EIGHTH COMMANDMENT,..... 302

ARTICLE I.—*Respect due to Truth,*..... 302
ARTICLE II.—*Respect due to Reputation,*..... 308
ARTICLE III.—*Respect due to Honor,*..... 312

CHAPTER XXI.—FIRST COMMANDMENT OF THE CHURCH,..... 314
ARTICLE I.—*Direct Object of the First Commandment,*..... 314
ARTICLE II.—*Indirect Object of the First Commandment,*.... 315

CHAPTER XXII.—SECOND COMMANDMENT OF THE CHURCH,.. 317
ARTICLE I.—*Fasting,*..... 317
ARTICLE II.—*Abstinence,*..... 324

CHAPTER XXIII.—THIRD AND FOURTH COMMANDMENTS OF THE CHURCH,..... 327
ARTICLE I.—*Third Commandment of the Church,*..... 327
ARTICLE II.—*Fourth Commandment of the Church,* 328

CHAPTER XXIV.—FIFTH AND SIXTH COMMANDMENTS OF THE CHURCH,..... 331
ARTICLE I.—*Fifth Commandment of the Church,*..... 332
ARTICLE II.—*Sixth Commandment of the Church,*..... 333

Section IV.—Evangelical Counsels and Beatitudes.

CHAPTER XXV.—THE EVANGELICAL COUNSELS,..... 339

CHAPTER XXVI.—THE RELIGIOUS STATE,..... 842
CHAPTER XXVII.—THE EVANGELICAL BEATITUDES,..... 848

Part III.

WORSHIP ; OR MEANS OF SANCTIFICATION.

INTRODUCTION..... 853

Preliminary Section.—Grace.

CHAPTER I.—GRACE IN GENERAL,..... 855
CHAPTER II.—ACTUAL GRACE,..... 856
CHAPTER III.—HABITUAL GRACE,..... 862

Section I.—Prayer.

CHAPTER IV.—PRAYER IN GENERAL,..... 869
CHAPTER V.—PRINCIPAL FORMULAS OF PRAYER,..... 880

Section II.—The Sacraments.

CHAPTER VI.—THE SACRAMENTS IN GENERAL,..... 886
CHAPTER VII.—BAPTISM,..... 397
CHAPTER VIII.—CONFIRMATION,..... 406
CHAPTER IX.—THE EUCHARIST AS A SACRAMENT, ... 415
CHAPTER X.—THE EUCHARIST AS A SACRIFICE,..... 435
CHAPTER XI.—PENANCE,..... 443
CHAPTER XII.—PENANCE : THE ACTS OF THE PENITENT,..... 448
ARTICLE I.—*Contrition*,..... 448
ARTICLE II.—*Confession*,..... 459
ARTICLE III.—*Satisfaction*,..... 467

CHAPTER XIII.—EXTREME UNCTION,..... 474
CHAPTER XIV.—HOLY ORDERS,..... 480
CHAPTER XV.—MATRIMONY,..... 488
CHAPTER XVI.—THE SACRAMENTALS,..... 501

Section III.—The Liturgy.

CHAPTER XVII.—THE LITURGY IN GENERAL,..... 505
CHAPTER XVIII.—CHURCHES,..... 510

CHAPTER XIX.—LITURGICAL OBJECTS, ... 514
CHAPTER XX.—LITURGICAL VESTMENTS, ... 520
CHAPTER XXI.—CEREMONIES OF THE MASS, ... 525
CHAPTER XXII.—OFFICES OF THE CHURCH, ... 534
CHAPTER XXIII.—CHRISTIAN FEASTS, ... 538
CHAPTER XXIV.—FEASTS OF THE MOST BLESSED VIRGIN AND THE SAINTS, ... 553
CHAPTER XXV.—DEVOTIONS AND CONFRATERNITIES, ... 561

ARTICLE I.—*Devotions*, ... 561
ARTICLE II.—*Confraternities and Pious Associations*, ... 566

MANUAL OF

CHRISTIAN DOCTRINE.

PRELIMINARY NOTIONS.

1. The Christian.

1. What is a Christian?

A Christian is one who, by the grace of God, is baptized and believes and professes the doctrine of Jesus Christ.

2. What does the word *Christian* mean?

The word *Christian* means disciple of Christ.

3. Why do you say *by the grace of God?*

Because the dignity of Christian is a supernatural gift which God grants out of His pure bounty, and to which no man has any right.

4. Why do you say *is baptized?*

Because it is baptism that confers on man the dignity of Christian.

5. What are the titles in which a Christian should glory?

A Christian worthy of the name is: 1. An adopted son of God the Father; 2. A brother of the Son and co-heir with Him; 3. A living temple of the Holy Ghost.

6. What are our duties as Christians?

As Christians we have duties to God, to our neighbor, and to ourselves.

7. What are our duties to God?

We are bound: 1. To love God the Father with a filial love and to keep His Commandments; 2. To believe the

doctrine of God the Son and to imitate His virtues; 3. To respect the presence of the Holy Ghost in our souls, and to be faithful to His inspirations.

8. What are our duties to ourselves ?

We are obliged: to strip ourselves of the old man, and to clothe ourselves with the new man, who is Jesus Christ.

9. What is the sign of the Christian ?

It is the sign of the cross.

10. Why is the sign of the cross the sign of the Christian ?

Because it reminds the Christian of his dignity, his titles, and his duties.

11. What is the power of the sign of the cross ?

The sign of the cross has power to put the devil to flight, to banish or weaken temptation, and to draw down the blessing of God.

12. With what sentiments should we make the sign of the cross ?

With lively sentiments of faith, gratitude, and love.

13. When should we make the sign of the cross ?

It is proper to make it in the morning on rising, in the evening when retiring, before and after meals, at the beginning and the end of our principal actions, and in perils and temptations.

2. Christian Doctrine.

Divine Revelation.

14. What is the Christian doctrine ?

It is the doctrine taught by Jesus Christ.

15. Why is the Christian doctrine divine ?

The Christian doctrine is divine because Christ, its author, is the Son of God.

16. What does the Christian doctrine contain ?

It contains the whole divine revelation.

17. What is divine revelation?

It is a supernatural manifestation which God has made to men, of what they should know, believe, and practise.

18. Was, then, a divine revelation really made?

The fact of revelation is affirmed by the Sacred Books, attested by the belief of all times, and demonstrated by the most certain proofs.

19. Why must we believe what God has revealed?

We must believe it, because God is truth itself.

20. Into how many periods may revelation be divided?

Three periods: 1. The *primitive* revelation, which promised a Redeemer to the patriarchs; 2. The *Mosaic* revelation, which prepared the way for Him by types, and announced Him by prophecies; 3. The *evangelical* revelation, which proclaimed God dwelling among men and instructing them by word and example.

Sources of Christian Doctrine.

21. Where is revelation contained?

In Holy Scripture and Tradition.

22. What is Holy Scripture?

Holy Scripture is the word of God written under the inspiration of the Holy Ghost.

23. What is Holy Scripture ordinarily called?

The Bible, the Book of books.

24. How is Holy Scripture divided?

Into two principal parts: the Old and the New Testament.

25. Why is Holy Scripture called a *Testament?*

Holy Scripture is called a *Testament,* because it is the *covenant* of God with men, a covenant which becomes valid only by the death of the Testator.

26. How many books does Holy Scripture contain?

Holy Scripture contains seventy-two books, of which forty-five are in the Old Testament, and twenty-seven in the New.

27. What is the Old Testament?

The *Old Testament* is the covenant which God made with the Israelites, and which lasted until the time of Christ.

28. How may the books of the Old Testament be divided?

The books of the Old Testament may be divided into three classes: the *historical* books, the *moral* or *sapiential* books, and the *prophetical* books.

29. Which are the historical books of the Old Testament?

The historical books of the Old Testament are: the *Pentateuch,* or five books of Moses, viz., *Genesis, Exodus, Leviticus, Numbers,* and *Deuteronomy;* the book of *Josue;* the book of *Judges;* the book of *Ruth;* the four books of *Kings;* the two books of *Paralipomenon;* the two books of *Esdras;* the books of *Tobias, Judith, Esther,* and *Job;* the two books of ***Machabees.***

30. Which are the moral or sapiential books of the Old Testament?

The moral books are: the *Psalms, Proverbs, Ecclesiastes,* the *Canticle of Canticles, Wisdom,* and *Ecclesiasticus.*

31. Which are the prophetical books of the Old Testament?

The prophetical books are those of the four great prophets: *Isaias, Jeremias* (including *Baruch*), *Ezechiel,* and *Daniel;* and those of the twelve minor prophets: *Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias,* and *Malachias.*

32. What is the New Testament?

The New Testament is the covenant which God has made with the whole human race, through the mediation of Jesus Christ, His Son. It is to last to the end of time.

33. How may the books of the New Testament be divided?

The books of the New Testament, like those of the Old Testament, may be divided into *historical, moral,* and *prophetical* books.

34. Which are the historical books of the New Testament?

They are: the four *Gospels,* written by St. Matthew, St. Mark, St. Luke, and St. John, and the *Acts of the Apostles,* written by St. Luke.

35. Which are the moral books of the New Testament?

They are the *Epistles* of the Apostles. There are fourteen Epistles of St. Paul, one of St. James the Less, two of St. Peter, three of St. John, and one of St. Jude.

36. Which is the prophetical book of the New Testament?

The Apocalypse of St. John.

37. What is necessary that a book may be regarded as one of the Sacred Books?

The Church must have recognized it as *inspired* and inscribed it in the Canon, or catalogue of Sacred Books.

38. How do we know that the Sacred Books were written under divine inspiration?

We know it from the Church, which teaches with infallible authority.

39. Can reason prove the historical authority of the Sacred Books?

Reason proves it much more conclusively than in the case of any other historical book whatever; for it demonstrates their *authenticity,* their *integrity,* and their *veracity.*

Thence we must conclude: 1. That the historical certainty of the Sacred Books cannot be called in question; 2. That since these books relate a great number of miracles and prophecies and thus attest the fact of divine revelation, we must believe that fact.

40. Is Holy Scripture the only source of Christian doctrine?

No, there is another source, and this is known as Tradition.

41. What is Tradition?

Tradition is the word of God not written in the Bible, but transmitted in unbroken succession, by word of mouth, from the Apostles to us.

42. Where are the teachings of Tradition contained?

In the decrees of councils, the acts of the Holy See, the liturgical books, the works of Christian art, and the writings of the Fathers and Doctors of the Church.

43. Why is Tradition of equal authority with Holy Scripture?

It is of equal authority, because it is equally the word of God.

44. To whom does the interpretation of Holy Scripture and of Tradition belong?

To the infallible teaching authority of the Church, the guardian of revealed truth.

45. Which are the errors against revelation?

1. Rationalism, deism, naturalism, and all the false systems which deny the existence and even the possibility of revelation; 2. Protestantism and all the heresies which attack any one of the revealed truths.

46. What is the source of these errors?

It is the criminal revolt of reason against the divine teaching; a revolt which is the outcome of the pretended right of private judgment.

Excellence of Christian Doctrine.

47. Why is Christian doctrine, or the science of religion, the most excellent of sciences?

Because it is the most certain, the most beautiful, the most consoling, the most necessary, and the easiest of all sciences.

48. Why is the science of religion the most certain?

Because it is founded on the word of God, who is truth itself.

49. Why is the science of religion the most beautiful?

Because its object is the most worthy of our admiration: God and His infinite perfections, the marvelous work of our redemption, the human soul and its glorious destiny.

50. Why is the science of religion the most consoling?

Because it alone furnishes an efficacious remedy for moral evil, or sin, and gives man strength and resignation in his trials.

51. Why is the science of religion the most necessary of sciences?

Because it instructs us as to our future destiny and our duties to God, our neighbor, and ourselves.

52. Why is the science of religion the easiest of sciences?

Because the Church presents it in clear, brief, and precise formulas, which the grace of God enables men of good will to understand.

The Study of Christian Doctrine.

53. Why are we bound to study Christian doctrine?

Because God has commanded us to do so.

54. Why is ignorance in matters of religion a great evil?

Ignorance in matters of religion is a great evil, because it is the source of countless disorders and evils both to individuals and to society, and because it leads to eternal damnation.

55. When should we begin to study Christian doctrine?

In childhood; for, 1. Children that have attained the use of reason are bound to know, love, and serve God; 2. Their simple and upright souls are naturally disposed to receive the truths of religion; 3. The impressions and habits of early life are effaced with difficulty in later years.

56. What should be our dispositions when we study Christian doctrine?

Love of wisdom, lowliness of mind, purity of heart, fidelity to God, and prayer.

57. What is the popular method of teaching Christian doctrine?

It is the catechetical method.

58. What is the catechism?

It is a familiar instruction on the Christian doctrine by means of question and answer.

Division of Christian Doctrine.

59. How may Christian doctrine be divided?

Into three parts: dogma, moral, and worship.

60. What does dogma embrace?

Dogma embraces the truths that we should believe. These truths are contained in brief in the Apostles' Creed.

61. What does moral embrace?

Moral embraces the works that we should perform. They are made known to us in the Commandments of God and of the Church.

62. What does worship comprise?

Worship comprises the means which Christ gives us to honor God and sanctify ourselves. These means are prayer and the sacraments, especially the holy sacrifice of the Mass; for these are the ordinary channels of grace.

Part I.

DOGMA; OR TRUTHS TO BELIEVE.

INTRODUCTION.

THE CREED.

1. What is the meaning of the word Creed as used by Christians?

A Creed is a brief formula of Christian doctrine.

2. What does the word *creed* signify in general?

The word *creed* in general signifies belief.

3. Why is the Creed sometimes called the Symbol?

1. Because it is a summary, or collection, of truths to be believed called *articles;* 2. Because it is the sign and distinctive mark of the Christian, the countersign of the soldier of Jesus Christ.

4. How many creeds are there?

There are four principal creeds: the Apostles' Creed, the Nicene Creed, the Creed of Constantinople, and the Athanasian Creed.

5. Which creed is most used?

The Apostles' Creed, so-called because it is the briefest summary that we have of the doctrine taught by the Apostles.

6. Why was the Apostles' Creed composed?

1. To give Christians an easy summary of the doctrine of Jesus Christ; 2. Because, as all Christians ought to have the same faith, so it was fitting that they should have the same formula to express it.

7. Do the other Creeds express the same doctrine as the Apostles' Creed?

They express the same doctrine; but some of the articles are developed more fully in order to guard the faithful against new heresies or false interpretations.

8. How many articles are there in the Apostles' Creed?

There are twelve, as follows:

1. I believe in God, the Father almighty, Creator of heaven and earth;
2. And in Jesus Christ, His only Son, our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate, was crucified, died and was buried;
5. He descended into hell, the third day He rose again from the dead;
6. He ascended into heaven, sitteth at the right hand of God, the Father almighty;
7. Thence He shall come to judge the living and the dead;
8. I believe in the Holy Ghost;
9. The holy Catholic Church, the communion of saints;
10. The forgiveness of sins;
11. The resurrection of the body;
12. And life everlasting.

9. How many kinds of truths are contained in the Creed?

Two kinds: truths of the *natural* order, and truths of the *supernatural* order.

10. What is meant by truths of the natural order?

Those which human reason, if well trained, can discover and demonstrate. For example: the existence of God, His providence, the immortality of the soul, the reward of the good and the punishment of the wicked in a future life.

11. What is meant by truths of the supernatural order?

Those whose existence can be known only by revelation. For example: the holy Trinity, the Incarnation of the Son of God, the Redemption of man by His death on the cross, etc.

12. How may the twelve articles of the Creed be divided?

Into three groups: The first comprises the first article and treats of God the Father and the work of Creation. The second includes the following six articles, and treats of God the Son and the mystery of the Redemption. The third consists of the last five articles, and treats of God the Holy Ghost and the work of Sanctification.

13. What are a Christian's duties to the Creed?

A Christian ought: 1. To know the Creed and to recite it often; 2. To recite it with a lively faith in its truths, and in a spirit of prayer; 3. When circumstances require it, to make exterior profession of the truths which it contains.

SECTION I.

God the Father and Creation.

FIRST ARTICLE OF THE CREED.

I believe in God, the Father almighty, Creator of heaven and earth.

CHAPTER I.

GOD.

1. Existence of God.

1. What is the first truth which the Creed teaches?
The existence of God.

2. What is God?
God is a pure and infinitely perfect spirit, Creator of heaven and earth, and sovereign master of all things.

3. What is the meaning of the words: *I believe in God?*
They mean: 1. I believe that there is a God, who is the beginning and the end of all things; 2. I believe in God, that is, in all that He has revealed; 3. I abandon myself lovingly to His protection, because He is goodness itself.

4. How do we know that God exists?
We know it from *revelation* and by the light of *reason.*

5. How do we know it from revelation?
We know it, because God Himself made known His existence to man in the different revelations given to the race from the time of Adam to that of Christ.

6. How do we know it from reason?

From the consideration of created things, reason can rise to certain knowledge of one only true God.

Proofs of the Existence of God.

7. From what sources does reason get the principal proofs of the existence of God?

1. From the existence of the world; 2. From the motion which is manifest in the universe; 3. From the order that reigns throughout its extent; 4. From the existence of a moral law; 5. From the fact that all nations believe there is a God.

8. How does the existence of the world prove the existence of God?

Since the world has not always existed, it cannot exist of itself. Therefore it must depend for its existence on some other being. But this being must exist of himself; and therefore he is God.

9. How does motion prove God's existence?

Every body that is in motion, and that cannot move of itself, must be moved by something else. Now, experience bears witness to the fact that matter, although essentially inert, is nevertheless in motion. Therefore, it demands something else to move it. This primary and universal mover of all matter is God.

10. How does the order which reigns in the universe, prove the existence of God?

When we consider how simple, how lasting, and how wonderfully in harmony are the laws governing the universe, we are forced to admit that they are under the control of a being that is intelligent, wise and powerful. By the aid of either of the previous arguments we see that this being is God.

11. How does the moral law prove the existence of God?

All men feel that they are bound by a moral law which

commands them to do certain things and forbids them to do others. Now, this law of which they are conscious, cannot be explained unless we admit the existence of a supreme and universal lawgiver, the secret witness and inevitable judge of all our actions. This lawgiver of man's conscience, this witness and judge, is God.

12. How does the belief of all nations prove the existence of God?

All men have always and everywhere acknowledged a divinity to whom they owe worship. Such a belief cannot be due to error; nor even to any of the passions, for it is directly opposed to all of them. Therefore it is founded on reason and must have a real object, viz., the existence of God.

13. What should we conclude from these proofs of the existence of God?

We should conclude that nothing can be explained without God, and that with God all is explained, since He is the first cause of all things.

14. What do we call those who deny the existence of God?

They are known as atheists.

15. What is ordinarily the cause of atheism?

When it is not due to affectation, atheism is caused by perversion of mind and sometimes also by corruption of heart.

16. What then are we to think of those would-be scientists who deny the existence of God?

They are blinded in mind, and are void of true science.

2. The Nature and Attributes of God.

17. What is meant by the nature or essence of a being?

By the *nature* or *essence* of a being is meant that by which a thing is what it is, that without which it could not exist.

18. Why can we not know the divine nature as it is in itself?

In this life we do not see God, and therefore we can know Him only from creatures. Even in heaven we shall not know Him adequately, because He is infinite in His essence and perfections, and our intelligence is always limited.

19. What is meant by the attributes of God?

The *attributes* of God are the perfections that we *attribute* to Him as being proper to Him; for this reason they are also called *divine properties.*

20. How may we divide the divine attributes?

We may divide them into absolute attributes and relative attributes.

21. What is meant by the absolute attributes of God?

The *absolute* attributes are those that are predicated of God considered in Himself.

22. Which are the principal absolute attributes?

Infinity, unity, simplicity, independence, immutability, eternity, intelligence, and will.

23. What is meant by the infinity of God?

By the infinity of God is meant that attribute in virtue of which He is limited neither in His nature nor in His perfections.

24. What is meant by the unity of God?

That attribute in virtue of which there is but one God, and there cannot be many gods.

25. What is meant by the simplicity or spirituality of God?

That attribute by which God not only has no body, but also is absolutely free from every kind of composition or division.

26. Why does Scripture represent God as a venerable old man, and as having arms, eyes, and ears?

It represents Him as an old man, to indicate His eternity; with arms, eyes, and ears, to indicate that He can do all things, that He sees all and hears all.

27. What is meant by the independence of God?

That attribute by which He is sufficient for Himself, and has need of no other being; for He is infinitely perfect and exists of Himself.

28. What is meant by the immutability of God?

That attribute in virtue of which God is not subject to change.

29. What is meant by the eternity of God?

That attribute by which God has neither beginning nor end, nor succession in His life.

30. What is meant by the relative attributes of God?

The *relative* attributes are those that belong to God as creator of the world.

31. Which are the principal relative attributes?

Holiness, justice, veracity, mercy, omnipresence, wisdom, goodness, and omnipotence.

32. What is meant by the holiness of God?

The attribute in virtue of which He has infinite love for what is good and infinite hatred for what is evil.

33. What is meant by the justice of God?

That attribute in virtue of which God rewards the good and punishes the wicked.

34. What is the veracity of God?

That attribute in virtue of which He can neither deceive nor be deceived. We are, therefore, bound to believe God absolutely.

35. What is the mercy of God?

That attribute in virtue of which He pities our miseries and generously pardons us when we repent.

36. What is the omnipresence of God?

Omnipresence, or ubiquity, is the attribute by which God is everywhere.

37. What is the wisdom of God?

It is that attribute in virtue of which God always proposes to Himself ends worthy of His perfection, and takes the best means to realize those ends.

38. What is the goodness of God?

It is that attribute by which God does good to His creatures.

39. What is meant by the omnipotence of God?

That attribute by which God can do all possible things.

40. How are the power, wisdom, and goodness of God particularly made manifest?

By the acts of creation and providence.

3. Providence.

41. What is meant by the providence of God?

The *Providence* of God is the care that God takes of His creatures.

42. Does Holy Scripture often speak of the providence of God?

There are few truths of which Scripture speaks more frequently than the love with which God watches over His creatures.

43. What does divine providence imply?

It implies two acts: one consists in *foreseeing,* in arranging beforehand, the order or plan of creation; the other consists in *providing* creatures with the means necessary to attain their end.

44. Does the providence of God extend to everything?

It extends to everything: to the little as well as the great, to the blade of grass and to the worm of the earth as well as to men and angels. It is exercised in the natural order as well as in the order of grace.

45. What effects should belief in the providence of God produce in us?

This belief should encourage and console us; for, in the midst of the trials and troubles of life, we know that we are in the hands of a Father who loves us, and whom we can invoke with confidence.

46. How should we conduct ourselves in regard to Providence?

We should: 1. Humbly adore God's will in our regard; 2. Trust in the providence of God for the care of both soul and body; 3. Accept with submission the unavoidable evils of this life.

47. What objection is raised against divine Providence?

The existence of evil, whether *physical,* as the evil of suffering, or *moral,* as sin and its consequences.

48. What do those say who consider evil an objection against divine Providence?

They say that if God governs the world with wisdom, power, and goodness, it is utterly impossible to account for the existence of so much calamity, suffering, injustice, and crime in the world.

49. Why is this objection not well taken?

1. Our knowledge is extremely limited, and it is the height of folly to attempt to pronounce judgment on the designs of God; 2. God is not the author of evil, and out of evil He draws good; 3. This present life is a time of probation, and there is another life, in which crime will be punished, and virtue rewarded.

50. Why is God not the author of evil?

Because God is absolutely good, and therefore can be the cause of nothing but what is good. Evil comes from the essential imperfection of creatures, or from the malice of free agents such as man.

51. Why does God permit evil?

God permits evil, whether physical or moral, because in His wisdom He knows how to turn evil to good.

52. How does God turn physical evil to good?

God turns physical evil to good by making it serve as an atonement for sin, as a remedy for vice, or as a trial of virtue, and consequently as a source of merit.

53. How does God turn the sin itself to good?

1. In tolerating evil doers and persecutors, God furnishes the just with occasions of practising heroic virtues; 2. In pardoning repentant sinners, He manifests His mercy and His clemency; 3. In punishing impenitent sinners, He displays His eternal justice.

CHAPTER II.

THE BLESSED TRINITY.

1. Mysteries in General.

1. What is a mystery?

A *mystery* in general is a truth which it is impossible for any creature to comprehend or demonstrate.

2. Are there mysteries?

The existence of mysteries cannot be doubted. Every created intelligence is essentially imperfect; therefore there must be limits which it cannot pass, and consequently there must be truths which it neither knows nor comprehends.

3. Has not created nature likewise its mysteries?

Yes, mysteries are found everywhere. No man, no matter how wise he may be, knows anything perfectly, and he is entirely ignorant of the essence of many things. The transformation of food into his own substance, the union of soul and body, the communication of ideas by means of speech, are all so many mysteries.

4. What must we thence conclude?

That if the world, which is finite, contains so many

things that are obscure to us, we should by no means be astonished at meeting with mysteries when there is question of God, who is infinite.

5. What is a mystery of religion?

It is a truth revealed by God, which we must believe, although we can neither understand it nor demonstrate it.

6. Which are the principal mysteries of religion?

The mystery of the *Blessed Trinity,* the mystery of the *Incarnation,* and the mystery of the *Redemption.*

7. Which is the first and greatest of these three mysteries?

The mystery of the Blessed Trinity, because it constitutes the very life of God, and is presupposed by the other two mysteries.

2. The Mystery of the Blessed Trinity.

8. What is the mystery of the Blessed Trinity?

The mystery of the Blessed Trinity is the mystery of one God in three distinct persons.

9. How do we know this mystery?

We can know it only by divine revelation.

10. What does the word *trinity* mean?

The word *trinity* means *three* in *one.*

11. Which are the three persons in the Blessed Trinity?

The Father, the Son, and the Holy Ghost.

12. Is each of the three persons God?

Yes; the Father is God, the Son is God, and the Holy Ghost is God.

13. Are the three divine persons three gods?

No; they are not three gods, but one and the same God.

14. Why are they one and the same God?

Because they have one and the same divine nature and substance.

15. Is any one of the three divine persons older, more powerful, or more perfect than the other two?

No; the three divine persons are equal in all things. "Such as the Father is, such is the Son, and such is the Holy Ghost."

16. Are the three divine persons really distinct from one another?

Yes; "for there is one person of the Father, another of the Son, and another of the Holy Ghost."

17. How are they distinct from one another?

They are distinct especially: 1. In personal properties; 2. In the operations proper to each.

18. In what personal properties are they distinct from one another?

1. The Father proceeds from no principle, but is the principle of the other two persons: "The Father is made of none; neither created, nor begotten."

2. The Son is begotten of the Father, and has no principle but the Father: "The Son is from the Father, alone; not made, nor created, but begotten."

3. The Holy Ghost proceeds from the Father and the Son as from one principle: "The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding."

19. Which are the operations that distinguish the divine persons?

The generation of the Word and the procession of the Holy Ghost. From all eternity and through all eternity, the Father begets the Son, who is His Word, His Wisdom, and the image, or figure, of His substance. From all eternity and through all eternity, the Father and the Son produce the Holy Ghost, who is the term of their mutual love.

20. Are the three divine persons also distinct in their external operations?

No; the three divine persons concur equally in these operations, although creation is ascribed to the Father, redemption to the Son, and sanctification to the Holy Ghost.

Nevertheless, the redemption of the world is the personal work of the Son, in the sense that He alone became incarnate and died for us.

21. Which of the divine persons have manifested themselves visibly?

The Son became man to redeem us, and the Holy Ghost appeared under the form of a dove and under that of tongues of fire.

22. Is the mystery of the Holy Trinity contrary to reason?

It is above reason, but not contrary to reason.

23. Is this mystery unintelligible?

It is incomprehensible, but not unintelligible; we can by analogy form an imperfect idea of it.

CHAPTER III.

CREATION.

1. The Fact of Creation.

1. What is creation?

Creation is the act by which God makes out of nothing whatsoever beings He pleases.

2. To whom does the creative power belong?

This power belongs to God alone, because its exercise demands infinite power. A creature cannot act unless it has something to act upon: a sculptor, for example, needs marble to make a statue.

3. Was God obliged to create?

No; being infinitely perfect and infinitely happy, He was absolutely sufficient for Himself, and had no need of

other beings. He was therefore free to create or not to create.

4. Why, then, did God determine to create?

To manifest His perfections by the blessings, which, in His goodness, He bestows on creatures.

5. How can the fact of the creation of the universe be known?

It is attested by Holy Scripture, by the teaching of the Catholic Church, by the tradition of peoples, and by reason.

2. The Work of Creation.

6. What does Holy Scripture teach us concerning the creation of the world?

As described in the book of Genesis, the work of creation may be divided into three phases, or periods, each comprising certain days or epochs of indefinite duration.

7. What is the first phase?

It is the creation, properly so called, of the elements of matter. It corresponds to the time preceding the first day of the Mosaic record.

8. What is the second phase?

The separation of the elements that were mingled together in chaos. It comprises the first three days.

9. What was the special work of each of these days?

On the first day, God separated light from darkness; on the second day, He made the firmament, and thus divided the waters under it from the waters above; on the third day, He separated the waters under the firmament from the earth, which thenceforth produced all sorts of plant, each having power to reproduce itself by seed.

10. What is the third phase?

It is that of the beautifying of the earth. It comprises the fourth, fifth, and sixth days.

11. What was the special work of each of these days?

On the fourth day, God adorned the firmament by creating the stars; on the fifth day, He gave new beauty to the air and the sea respectively, by creating birds and fish; on the sixth, He adorned the earth by creating cattle, reptiles, and the beasts of the earth. Then God crowned His work by creating man and woman.

12. What did God do on the seventh day?

On the seventh day God rested from all His works. He blessed this day and sanctified it.

13. From whom have we received the account of creation?

From Moses, to whom God revealed it.

14. Has this account of creation been contradicted by the discoveries of modern science?

By no means; for geology assures us that living things made their appearance on our planet in the very order indicated by Genesis. Moreover, the progress made in science has confirmed the details of the Mosaic record and given us a clear understanding of them.

3. The End of Creation.

15. What is the ultimate end of creation?

The glory of God. Being infinitely wise, God could not act for an end that would not be sovereignly good; but He alone is sovereignly good. As, then, everything comes from Him, so everything should return to Him.

16. What, then, is the divine plan in this earthly creation?

Irrational creatures are subject to man; man is subject to the Man-God, the mediator between man and God; the Man-God as man is subject to God, the last end of all things and the supreme good of man.

17. What is man's duty in regard to creatures?

1. Not to place his happiness in them; 2. To make use of them as means to rise to God; 3. In all his actions to seek only the glory of the Creator.

To make use of creatures in order to know, love, and serve God, is man's proximate end; to possess Him in His glory, is man's ultimate end.

CHAPTER IV.

THE ANGELS.

1. The Angels in General.

1. How do we know that angels exist?

We know it: from Holy Scripture; from the teaching of the Church; and from the belief of all peoples.

2. Does the name *angel* express angelic nature?

The name *angel,* which means *messenger,* expresses the function, but not the nature, of the angel.

3. What is an angel?

An angel is a pure spirit created by God to glorify Him and serve Him.

4. Why are angels often represented without a body, but with wings, and with the head of a child?

They are represented: 1. Without a body, to show that they are pure spirits; 2. With wings, to mark their agility and eagerness to execute God's orders; 3. With the head of a child, to express their innocence and perpetual youth.

5. Are angels more perfect than men?

Angels, being more like to God, are more perfect than man, in intelligence, in will, and in power over matter.

6. In what state were the angels created?

They were created in a state of innocence, and they were happy with all the happiness proper to their nature.

7. Were they always to remain in this state?

No, they were destined for supernatural happiness, which consists in seeing God face to face forever, and in the unspeakable joys of which this vision is the source.

8. In what did the trial of the angels consist?

The *trial* of the angels consisted in humbling their intelligence before the intelligence of God and in submitting their will to His.

9. Did all the angels come triumphant from their trial?

No, Lucifer, one of the greatest of the angels, refused to obey God, and a great multitude followed him in his revolt.

2. The Good Angels.

10. Which are the good angels?

The good angels are those who triumphed over their temptation and remained faithful to God.

11. How were they rewarded?

They were rewarded with perfect happiness in heaven; that is, with the happiness of seeing and possessing God without any fear of ever losing Him.

12. What worship do these angels give to God?

Their life is a perpetual hymn of adoration, praise, and thanksgiving.

13. Is the number of the good angels known?

Their number has not been revealed; but, according to this passage of Daniel, it must be very great: *Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him.*

14. How are the good angels divided?

They are divided into three hierarchies, each comprising three choirs.

15. What, then, are the nine choirs of angels?

They are: the Seraphim, the Cherubim, and the Thrones; the Dominations, the Virtues, and the Powers; the Principalities, the Archangels, and the Angels.

16. Which angels are named in Holy Scripture?

There are three: St. Michael, St. Gabriel, and St. Raphael.

17. What connection have the angels with the world?

They have continual relations with the world. They take part in the government of all nature, and they are the ministers of divine Providence.

Guardian Angels.

18. What is a guardian angel?

A guardian angel is one of the good angels whom God gives to every man to protect him.

19. How do we know that every man has a guardian angel?

From Holy Scripture, from the teaching of the Church, from Christian tradition.

20. What good offices do these angels perform?

1. They protect our body, warding off the dangers that threaten us, and preserving us from a multitude of accidents; 2. They prevent the devils from harming us; 3. They suggest to us pious thoughts to encourage us to do good and shun evil; 4. They offer our prayers to God, and join their prayers to ours; 5. They console the souls in purgatory, and conduct them to heaven when they have fully expiated their faults.

21. What are our duties toward our guardian angel?

St. Bernard says we should have: 1. Respect for his presence; 2. Devotion, because of his solicitude for us; 3. Confidence, because of the protection with which he surrounds us.

3. The Bad Angels.

22. To what angels do we apply the name of devils or bad angels?

We apply it to those who followed Lucifer in his revolt against God.

23. Were the rebel angels numerous?

It is supposed that a third of their number followed Lucifer, according to this passage of the Apocalypse: *And his* [the dragon's] *tail drew the third part of the stars of heaven.*

24. Of what sin were these angels guilty when they rebelled against God?

They were guilty of pride, for they refused to obey God.

25. How were the bad angels punished?

1. Their minds were darkened; 2. Their wills were made obstinate in evil; 3. They were shut out from heaven forever; 4. They were condemned to the fire of hell.

26. Can the devils leave hell?

With God's permission, up to the day of judgment, they can go about in the air or on the earth, although they carry their punishment with them.

27. How do the devils act toward God?

They curse and blaspheme Him, and strive to rob Him of the adoration of creatures.

28. Can the devils exercise power over nature?

Since they have retained their natural strength of intelligence and will, they can exercise great power over nature, yet only so far as God permits.

29. How is this power manifested?

By extraordinary prodigies, by false miracles, by false prophecies, by apparitions, etc., as attested by Holy Scripture and by the history of all times.—These marvel-

ous effects produced by devils are nevertheless easily distinguished from works of God.

30. Why do devils use this power?

To lead men astray, to make them apostles for the spread of deceit and error among their fellowmen, and to oppose the Church of Christ.

31. How does the devil constantly act toward men?

Hating God and envying man, he neglects no means to injure men and drag them down to hell; and therefore he makes use of temptation, obsession, and possession.

32. How does the devil tempt men?

By disturbing their senses and their imagination, and by exciting all the evil passions of their hearts.

33. Can we overcome the devil?

Yes, by the grace of God.

34. What means should we make use of to conquer the devil?

Vigilance, prayer, and mortification.

35. Why does God permit the devil to tempt men?

God permits this: 1. To *try* the just, whose virtue is thereby purified, strengthened, and enriched with merits; 2. To *punish* the wicked, who by their sins are made the wretched slaves of the devil both in this world and in the next; 3. To *torment* the devil himself, whose fleeting victories are followed by defeats that fill him with shame and confusion.

CHAPTER V.

MAN.

1. Creation of Man.

1. What is man?

Man is a rational creature composed of soul and body.

2. Why did God create man?

God created man to know Him, love Him, and serve Him, and thereby obtain life everlasting.

3. How did God create the first man?

God formed the body of the first man from "the slime of the earth; and breathed into his face the breath of life, and man became a living soul."

4. What name was given to the first man?

The first man was called *Adam*. The name signifies *reddish earth*, and calls to mind the humble origin of man's body.

5. What distinguishes man's body from that of mere animals?

Man walks erect, his face looking toward heaven, whither his destiny calls him; while the brute, made for man's service, moves from place to place with its head inclined toward the earth.

6. What is man's soul?

Man's soul is a spiritual, free, and immortal substance, created for union with a body.

It is made to the image and likeness of God.

7. Why is the soul called a spiritual substance?

The human soul is called a *spiritual* substance, because it is an immaterial and simple substance, endowed with understanding and free-will, and capable of subsisting apart from the body.

8. Who deny the spirituality of the soul?

Materialists deny it and pretend that nothing exists but matter.

9. What is to be thought of materialism?

It is an absurd and degrading doctrine, equally repugnant to good sense and to conscience.

10. Why is the human soul said to be free?

The soul is *free,* because it has the power of choosing one or the other of two possible things.

11. What is meant by calling the soul immortal?

The human soul is called *immortal,* because it will never cease to live.

12. Who deny the immortality of the soul?

Atheists, materialists, and all those who have an interest in believing that they are not superior to brutes.

13. Have all philosophers worthy of the name admitted the spirituality, liberty, and immortality of the soul?

Yes, all. These great truths, revealed in Scripture, proved by reason, and admitted by all peoples, have been denied by none but corrupt and corrupting men.

14. What relations exist between the human soul and the body?

The soul imparts motion, life, and feeling to the body, and the body animated by the soul completes human nature. Man, then, results from the union of soul and body.

2. Creation of Woman.

15. Under what circumstances did God create the first woman?

God said, "It is not good for man to be alone: let us make him a help like unto himself." Then casting a deep sleep upon Adam, He took from him a rib out of which He formed the body of the first woman.

16. What is the name of the first woman?

Adam gave her the name of Eve, which signifies *mother of the living.*

17. Why was the body of Eve formed from Adam's substance?

Because in the divine plan, the first man was to be the principle or source of the human race, and because woman was to be subject to man.

18. By whom was the union between Adam and Eve blessed?

By God Himself when He said: Increase and multiply, and fill the earth and subdue it.

19. Is it of faith that the whole human race has the same origin?

The unity of the human species is a truth of faith, which true science fully confirms. The differences in color of skin and shape of skull are neither permanent nor essential; a fact which is acknowledged by all scientists worthy of the name.

20. Who deny that man was created by God?

It is denied by Darwinists, who without a shadow of reason, and from prejudice against the Bible, maintain that man is a perfected ape.

3. Primitive State of Our First Parents.

21. In what state were Adam and Eve constituted?

They were constituted in the state of justice and holiness; that is to say, in the possession of sanctifying grace. With this state were associated the theological virtues of faith, hope, and charity; the moral virtues, and the gifts of the Holy Ghost.

22. What benefits did this state confer upon them?

It made them just, holy, and pleasing to God; they were His adopted children and heirs of heaven, which they were capable of meriting by their good works.

23. Was this state natural or supernatural?

It was *supernatural,* because created nature could not of its own power attain to it, nor did the act of creation give man any right to this state.

24. What gifts did God add to these supernatural blessings?

He added certain extraordinary privileges beyond the perfection required by mere human nature. These gifts preserved the integrity of man's nature.

25. What were these gifts?

The gifts bestowed on the *soul* of man were: science and the subjection of the passions to reason; those conferred on the *body* were: incorruptibility and immortality, *i. e.*, exemption from sickness and death.

26. Had Adam and Eve received these gifts for themselves alone?

They had received them for themselves and for their descendants.

27. How great was the happiness of our first parents?

Endowed with all the gifts of nature and grace, they passed their life in the pure joys of innocence, in conversation with God, and in the contemplation of the wonders of the universe.

4. The Temptation and the Fall.

28. Where did God place Adam, after creating him?

God placed him in a delightful garden, called Eden or the terrestrial paradise.

29. What prohibition did God make to Adam?

He forbade him to touch the fruit of the tree of knowledge of good and evil: "In what day soever thou shalt eat of it," said the Lord, "thou shalt die the death."

30. Why did God make this prohibition?

To try Adam, as He had tried the angels, and to enable him, by obedience, to merit the happiness of heaven.

31. Did our first parents heed this prohibition?

No; instigated by the devil, they disobeyed God.

32. What form did the devil assume to lead our first parents into sin?

He took the form of a serpent, the most subtle of all animals.

33. How did he induce Adam and Eve to disobey?

He addressed himself to Eve, the weaker of the two,

when she was withdrawn from Adam. He persuaded her that, if Adam and she would eat of the forbidden fruit, they not only would not die, but would even become like God, knowing good and evil. Carried away by these deceitful words, Eve ate of the forbidden fruit, and gave some of it to Adam. And to please her, he ate of it also.

34. What was the nature of Adam and Eve's sin?

Their sin was, like that of Lucifer and his angels, a sin of pride.

35. Was their sin very grievous?

Their sin was very grievous, as appears: 1. From God's prohibition and menace; 2. From the manifold character of the sin. For it contained: disobedience, unbelief, pride, curiosity, sensuality; 3. From its lamentable consequences; 4. From the reparation which it exacted of Christ.

5. The Punishment.

36. What were the effects of this sin upon Adam and Eve?

They were deprived: 1. Of sanctifying grace and the right to the happiness of heaven; 2. Of all the extraordinary privileges of which sanctifying grace was the source; in other words, they were thenceforth subject to ignorance, concupiscence, suffering, and death.

37. Did Adam and Eve recognize their fault?

Immediately after their sin, when their senses began to rebel against reason, they were seized with dread, and they hid themselves. Soon after, when called to account by God, Adam laid the blame on Eve, who in turn placed it on the serpent.

38. How did God punish the culprits?

1. He cursed the serpent and condemned him to crawl upon the earth; in the serpent He cursed the tempter, and announced to him that a woman would crush his head;

2. He made the dominion of her husband weigh heavily upon woman, and condemned her to bring forth her children in sorrow; 3. He condemned man to eat bread in the sweat of his brow and to return to the earth whence he had been formed. Then He drove both Adam and Eve from the garden of Eden.

39. How has the sin of Adam and Eve affected the rest of mankind?

All are born enemies of God, because, by the sin of their first parents, they are deprived of the gifts that God had granted mankind.

40. What name is given to this state of privation?

It is called the state of *original sin.*

41. What then is original sin?

Original sin is the sin that we have all contracted by Adam's disobedience.

42. Why is this sin called original?

Because it is a sin in which we are born, a sin of origin, nature, race, and family. It is transmitted by generation from Adam to all his posterity, just as an impure source infects all the waters flowing from it.

43. How do we know that original sin really exists?

1. From Holy Scripture; 2. From the teaching of the Church, the infallible interpreter of Holy Scripture; 3. From the traditions of various peoples.

44. Have all the children of Adam contracted original sin through his disobedience?

Yes, all except the Blessed Virgin Mary, who, by a special privilege of God, in view of the merits of Our Lord Jesus Christ, whose Mother she is, has been wholly preserved from original sin.

45. Has original sin remained without remedy?

No; for immediately after the fall, God promised man a

Redeemer, by whose merits he could recover sanctifying grace.

CHAPTER VI.

THE MESSIAH PROMISED.

1. God's Mercy to Man after the Fall.

1. Did God abandon man after the fall?

No; His love for man inspired Him with a means of reconciling His mercy with His justice.

2. How did God thus reconcile the rights of His justice with those of his mercy?

By preparing in the infinite merits of the promised Redeemer a satisfaction equal to the offense.

3. Why did God promise a Redeemer to man immediately after his sin?

1. To console him in his remorse for his sin, by exciting him to hope for pardon; 2. To give him a means of salvation in the merits of the promised Redeemer; 3. To renew the supernatural bond of love which once united man to God, and which sin had destroyed.

4. What do we call this supernatural bond of love that unites man to God?

We call it *religion*.

Religion.

5. What then is religion?

Religion is the sum of man's relations with God.

6. Under how many aspects may we view man's relations with God?

We may view them from the standpoint of either reason or faith, *i. e.*, in the natural or in the supernatural

order. Thence comes the distinction between natural and supernatural religion

7. What is natural religion?

Natural religion is the sum of those truths and precepts concerning man's relations with God, which human reason is capable of discovering and demonstrating; for example, the existence of God, His providence, the obligation of paying to God an interior and exterior worship of love and obedience, the spirituality and immortality of the soul, the reward of the good and the punishment of the wicked in a future life.

8. Is natural religion sufficient for man?

No; since God has deigned to make a revelation to him, man is obliged to believe the divine word, *i. e.,* to profess supernatural religion.

9. What is supernatural religion?

Supernatural religion is the sum of the truths which God has revealed in extraordinary ways, and of the positive commands which He has imposed on man; for example, the mysteries of the Holy Trinity, the Incarnation, and the Redemption, and also the observance of the Lord's Day, the sacrifices of the old law, the reception of sacraments in the new law, etc.

10. Was the religion that God gave to man in the beginning complete and final?

No; like all the divine works, it was developed by degrees. It has passed through three periods or phases, known respectively as the *patriarchal* religion, the *Mosaic* religion, and the *Christian* religion. The first extends from the creation of man to Moses; the second, to the time of Jesus Christ; the third will last to the end of the world.

11. Must we regard these phases as three religions?

No, they are the same religion, successively developed

and perfected. In all of them "the same God has always been acknowledged as Author, and the same Christ as Saviour. . . . . Whether expected or given, Christ has in all times been the consolation and the hope of the children of God."

We may therefore say in all truth that Christianity goes back to the cradle of the human race. The divine plan has varied only in its manifestations; it is always the same in substance.

12. What is the central figure in the divine plan?

It is our Lord Jesus Christ. Before His coming He was promised, prepared for by various events, and prefigured by persons and things. Moreover, the principal features of His life were outlined by inspired writers.

Placed between the two Testaments, Christ is the centre to which all the long ages preceding His coming as Redeemer converge, and whence all the ages that will precede His coming as Judge take their beginning.

13. Why does Christ hold so prominent a place in the history of mankind?

Because from every point of view, He is first: 1. It is by Him, as the eternal Word of the Father, that all things have been made, and in Him and by Him that all things subsist; 2. As God made man, He is the head of the Church, which began with the world and will continue to the end of time; 3. As Redeemer, He is the source of all grace for fallen humanity.

2. Promises of the Messiah.

14. What does the word *Messiah* mean?

The word *Messiah* is the Hebrew word for Christ; it means *anointed, consecrated.*

15. To whom was the Messiah promised?

The Messiah was promised: 1. To Adam, the father of

the human race. When God cursed the serpent that had tempted Adam, He said: *I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head.*

2. To Sem, son of Noe: *Blessed be the Lord God of Sem!*

3. To Abraham, the father of God's chosen people: *In thee shall all the kindreds of the earth be blessed.*

4. To Isaac, his son: *In thy seed shall all the nations of the earth be blessed.*

5 To Jacob, grandson of Abraham: *In thee and thy seed shall all the tribes of the earth be blessed.*

6. To Juda, the head of the tribe of which the Messiah was to be born: *The scepter shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent; and He shall be the expectation of nations.*

7. To Moses, the leader of the Hebrew people: *The Lord thy God will raise up to thee a prophet of thy nation and of thy brethren like unto me; Him thou shalt hear.*

8. To David, the head of the family of which the Messiah was to be born: *And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels: and I will establish His kingdom. He shall build a house to My name; and I will establish the throne of His kingdom for ever. I will be to Him a father, and He shall be to Me a son.*—The Messiah is, therefore, to be Son of David and Son of God.

CHAPTER VII.

THE MESSIAH PREPARED FOR.

1. Why did God wait so many centuries before sending the Messiah?

1. That man, by a long experience of his wretchedness, might be humbled in pride, and thus brought to recognize the need of a liberator; 2. To prepare for the coming of the Messiah by a series of marvelous events destined to prove His divine mission.

2. Was this delay in the coming of the Messiah an obstacle to the salvation of those who lived before him?

No, for the efficacy of the Redemption reaches to all mankind, past, present, and to come.

3. How may the history of providential preparation for the Messiah be divided?

It may be divided into four periods: 1. From Adam to Moses; 2. From Moses to David; 3. From David to the captivity of Babylon; 4. From the captivity of Babylon to the birth of Christ.

1.—FIRST PERIOD: FROM ADAM TO MOSES.

From Adam to Noe.

4. What was Adam's rôle in the primitive religion?

Adam transmitted to his children the revelation that he had received in the earthly paradise, and in particular taught them faith in the Redeemer as the corner-stone of religion. It is in this way that we explain the belief of all peoples in a Liberator.

5. What worship did Cain and Abel offer to God?

Cain offered the fruits of the earth; Abel, the firstlings of his flock.

6. Did God accept their sacrifices?

He accepted those of Abel, who, enlightened by faith, offered to God the best that he had; but He rejected those of Cain, who, blinded by cupidity, offered only the worst.

7. What feelings did this preference arouse in Cain?

It aroused feelings of intense hatred, which, in spite of

the warnings of God, led him on to the murder of his brother.

8. How did God console Adam for the loss of Abel?

He gave him another son Seth, who, like Abel, was just and pious. The descendants of Seth were called *children of God,* in opposition to the wicked, whom Holy Scripture calls *children of men.*

9. Who were the descendants of Seth down to the Deluge?

Seth's descendants were: Enos, Cainan, Malaleel, Jared, Henoch, Mathusala, and Lamech, father of Noe.

10. What peculiar feature marks the lives of the patriarchs before the Deluge?

An extraordinary longevity, which is confirmed by the tradition of all ancient peoples.

11. Why did God allow men to live so long?

To enable the human race to multiply, and, in particular, to preserve revealed truth.

12. Did the descendants of Seth remain long faithful to God?

The children of God soon became perverted, by intermarriage with the children of men.

13. What did God do to lead men back to their duty?

Through Henoch He foretold that they would be punished severely if they would not be converted.

14. Were they converted?

The evil only increased, and the corruption became universal. Men went to the extremes of malice.

15. What did God resolve to do in consequence of this perversity?

He resolved to destroy both man and beast from the face of the earth.

Noe, son of Lamech and grandson of Mathusala, found grace before God, because he was just and perfect in the midst of this general corruption.

From Noe to Abraham.

16. How did God execute His decree of destruction?

He caused torrents of rain to fall from heaven for forty days; the earth was covered with water, and all men perished except those that were in the ark.

17. Did the waters of the flood cover the whole earth?

Many commentators say that they covered only the inhabited portions of the earth, and destroyed only the animals known to Noe and Moses.

18. How was Noe saved?

He took refuge in an ark which he himself had built by the command of God. With him were his whole family and also seven pairs of clean animals and two of unclean animals for replenishing the earth.

19. What did Noe do on leaving the ark?

He raised an altar to the Lord; and taking of all the clean quadrupeds and birds, he offered them as a holocaust on the altar.

20. What prohibition and what promise did God then make?

He forbade the eating of the flesh of animals with their blood, and He promised not to destroy the world again by a new deluge. Moreover, He gave the rainbow as a sign of this covenant with mankind.

21. What was Noe's rôle in the primitive religion?

Like Adam, Noe transmitted to his children the dogmas and precepts revealed by God, and taught them to believe in a Redeemer to come.

22. With what foolish undertaking did pride inspire the descendants of Noe?

With the building of a city and a tower to make their names immortal and to rescue them from any future deluge.

23. How did God confound their pride?

By so confusing their language that the men were unable to proceed with the work. The unfinished tower received the name of *Babel*, or confusion.

24. Did the primitive religion remain long unchanged?

No; it was soon changed, and gave place to idolatry.

25. What did the Lord determine to do at sight of this universal shipwreck of the faith?

He determined to form a people to receive the truths originally revealed and to prepare for the Messiah by spreading the light of truth in the midst of pagan nations.

From Abraham to Moses.

26. Whom did God choose to be the father of His people?

He chose Abraham, a just man, of the race of Sem, born at Ur, in Chaldea. Among his ancestors was Heber, whence, according to some, is derived the name of *Hebrews*, given to his descendants.

27. What did God promise him?

God promised: 1. That the land of Chanaan would be given to his posterity; 2. That all nations would be blessed in the Messiah born of his race.

28. What was the sign of God's covenant with Abraham?

It was circumcision.

29. How did Abraham respond to the call of God?

By the most admirable faith and the most perfect obedience.

30. With what special protection were Isaac and Jacob favored?

As heirs of the promises made by God to their father, Abraham, Isaac and Jacob were like him enlightened, guided, and protected by the supernatural action of God, who, in Holy Scripture, is often called the God of Abraham, of Isaac, and of Jacob.

31. How many sons had Jacob?

Jacob had twelve sons, who were the heads of the twelve tribes of Israel. They were: Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Dan, Nephtali, Gad, Aser, Joseph, and Benjamin.

32. In what land did the Israelites sojourn before taking possession of the land of Chanaan?

They sojourned four hundred and thirty years in Egypt, where Jacob had retired with his family after learning that his son Joseph was there acting as prime minister.

33. What remarkable prediction about the Messiah did Jacob make before his death?

After blessing each of his children and announcing to him his future destiny, Jacob foretold to Juda that from his tribe would come the Desired of nations.

34. What holy patriarch lived in Arabia during the sojourn of the Israelites in Egypt?

The holy patriarch Job, a descendant of Esau. He was a just and God-fearing man.

35. For what is Job especially remarkable?

For his heroic patience under the frightful evils inflicted on him by Satan, with God's permission.

36. Whence did he derive this heroic patience?

From his faith and hope in the Redeemer and in a glorious resurrection.

The Patriarchal Religion.

37. What is meant by the patriarchal religion?

By the *patriarchal* or *primitive* religion is meant that which was practised by the adorers of the true God before the time of Moses.

38. What were the dogmas of the patriarchal religion?

The principal were: the existence of only one God,

Creator of all things whether visible or invisible; the existence of the good and of the bad angels; the immortality of the soul; a supernatural destiny; the fall of the first man, and original sin; and especially, hope in a Redeemer to come.

39. What was the moral code of the primitive religion?

The moral code of the primitive religion comprised:

1. The natural law, formulated later in the Ten Commandments; 2. The duty of worshipping God by the supernatural virtues of faith, hope, and charity; 3. Some positive precepts relative to worship, such as the sacrifices offered as figures of the redemption, the sanctification of the seventh day, etc.

40. In what did the worship of the primitive religion consist?

In prayer and sacrifice.

The sacrifices were offered on altars. Besides altars, the patriarchs were accustomed to set up stones for monuments in places in which they had been favored with heavenly visions, and to consecrate them with oil.

41. Who were the priests of the primitive religion?

They were the heads of families or the eldest in the families. It was also their duty to preserve the Jewish religion and to teach it to their children.

42. How could original sin be effaced in the primitive religion?

In children and adults, it was effaced by some sign of faith, at least, implicit, in the Redeemer to come.

43. How was the pardon of actual sins obtained?

By repentance.

2. SECOND PERIOD: FROM MOSES TO DAVID.

The Mission of Moses.

44. What became of the chosen people after the death of Joseph?

They multiplied prodigiously. In consequence their

very existence was soon menaced by an order from Pharao to cast all their male children into the Nile.

45. Of whom did God make use to deliver His people?

He made use of Moses, whom He chose from a family of the tribe of Levi, a tribe that was deeply attached to the ancestral faith.

46. Where did Moses receive the mission to deliver God's people?

At the foot of Mt. Horeb, in the country of Madian.

There he had taken refuge after killing an Egyptian who had maltreated a Hebrew.

47. How did God confirm Moses in his mission?

By working miracles before his eyes and by clothing him with His own power.

48. By what miracles did God free His people from bondage?

By the ten plagues of Egypt and by the passage of the Red Sea.

49. By what miracles did God preserve His people in the desert?

1. By the manna, which fell from heaven every morning, except the Sabbath, and which nourished the people for forty years; 2. By the streams of living water which gushed forth from the rock of Horeb; 3. By preserving their clothes during their journey in the desert; 4. By the victory which Josue gained miraculously over the Amalecites, which Moses was praying on the mountain; 5. By the cloud which guided all their movements, giving them shade during the day and light during the night.

50. What return did the Hebrew people make for these blessings?

They were extremely ungrateful; they gave way to murmurs, to revolt, and idolatry.

51. How were the guilty ones punished?

1. Of the *murmurers* great numbers perished by fire,

or pestilence, or by the stinging bite of venomous serpents; others, of twenty years and over, were condemned to die in the desert without ever seeing the Promised Land.

2. Of those who *revolted*, Core, Dathan, and Abiron, with their wives and children, were swallowed up alive in a fissure which suddenly opened in the earth, and two hundred and fifty of their followers were destroyed by fire from heaven.

3. Most of the *idolaters* perished by the sword.

52. What was the principal event by which God formed and constituted His people?

The promulgation of the Law on Mt. Sinai in the midst of thunder and lightning; for it was a law of fear.

The Mosaic Law.

53. What is that law called which God gave to His people through the ministry of Moses?

It is called the *written law*, to distinguish it from the *natural law*, which God has engraven on the heart of man.

54. How many parts does the Mosaic law contain?

Two. The first repeats the primitive articles of belief, and contains the Decalogue; it is perpetual, universal, and common to the patriarchal, the Mosaic, and the Christian religion. The second, which was both religious and social, was temporary, local, and peculiar to the Israelites.

55. What was the object of the religious legislation contained in the second part?

The worship of God. Its precepts concerned: 1. The sanctuary and its ministers; 2. The sacrifices, the sabbath, and the festivals; 3. Certain personal religious acts.

56. What was used as the Hebrew sanctuary before the temple was built?

The tabernacle or portable tent. There was but one, in order that the unity of God might thus be represented.

It was divided into two parts: the Holy, or Sanctuary properly so called, and the Holy of holies.

In the Holy were placed the altar of perfumes, the seven-branched candlestick, and the table containing the twelve loaves of proposition.

In the Holy of holies was the ark of the covenant.

Round about the tabernacle was the entrance of the tabernacle, a sort of closed court; here the sacrifices were offered, and here the people assembled.

In this court was the altar of holocausts, and near the altar was the brazen laver, a large vessel filled with water for the use of priests.

57. What was the ark of the covenant?

The *ark of the covenant* was a chest of precious wood, containing the two tables of the law, the summary of the conditions of God's convenant with His people. It contained also a vase of manna from the desert and the rod of Aaron.

58. How were the ministers of worship divided?

Into priests and levites. The *priests* were charged with the offering of sacrifices, and the *levites* were the ministers of the priests. Both belonged to the tribe of Levi.

59. How many kinds of sacrifice were there?

Two principal kinds: bloody sacrifices, which consisted in the immolation of certain animals; and unbloody sacrifices, which consisted in the oblation of some inanimate object.

60. Why were these sacrifices instituted?

They were instituted: 1. To pay to God the external worship due Him; 2. To turn the people away from idolatry; 3. To prefigure the one great sacrifice, the redemption of the human race by Jesus Christ.

61. In what did the celebration of the Sabbath or Saturday consist?

It consisted: 1. In resting from all servile wark; 2. In

offering a special holocaust between that of the morning and that of the evening. Moreover, every seventh year the Hebrews observed as the sabbatic year, and every fiftieth year as the year of jubilee.

62. Which were the principal feasts?

There were four principal feasts, viz:

1. The Pasch; which commemorated the deliverence of the Hebrews, after the destroying angel, in his passage through the land, had struck down all the first born of the Egyptians; 2. The feast of Pentecost, which was instituted to commemorate the giving of the law on Mt. Sinai; 3. The feast of Tabernacles, or tents, which was celebrated in autumn, under tents made of branches and leaves of trees, to commemorate the journeying of the Israelites in the desert; 4. The feast of Atonement, which was celebrated in fasting and penance five days before the feast of Tabernacles.

63. What were the other religious precepts of the Mosaic law?

Those that concerned: circumcision, the offering of the firstborn, abstinence from certain kinds of food, purification from legal impurities, the pronouncing of vows and the taking of oaths.

64. What was the purpose of the social legislation contained in the Mosaic law?

It was to constitute the Jewish people a body politic.

65. What did it comprise?

It comprised political law, civil law, military law, and penal law.

66. Who was the supreme head of the nation?

God Himself. First judges and then kings were chosen by Him to govern according to His orders.

67. What should we admire in the Mosaic law?

In its religious legislation, we should admire the sub-

limity of its dogmas, the purity of its morals, and the holiness of its worship.

In its political civil, military, and penal legislation, we should admire the wisdom, moderation, and justice of the laws, and their perfect consonance with the time, place, climate, inclinations, and needs of the people for whom they were made.

68. Can we explain this legislation as due to purely human means?

No, for living as he did live, among men given to idolatry, Moses could not without divine inspiration produce a single element of that marvelous collection of laws.

69. What was the end for which the Mosaic law was given?

To prepare the way for a more perfect law, less burdened with ceremony and more fruitful in virtue.

Josue and the Judges.

70. Who succeeded Moses as leader of the Israelites?

Josue, whose mission was sanctioned by striking miracles, and who led the chosen people into the Promised Land.

71. What were these miracles?

1. The Jordan checked its course to allow the people to pass; 2. The walls of Jericho, which was the key to the land of Chanaan, fell down of themselves; 3. At the battle of Maceda, the sun stood still at the word of Josue, to allow him to rout the enemy completely.

72. What did Josue do after conquering the land of Chanaan?

He divided it among the twelve tribes of Israel.

73. What did he do before dying?

He assembled the Israelites, solemnly renewed the covenant of the nation with God, and foretold to them that they would be blessed or cursed, victorious over their enemies or oppressed by them, according as they would remain faithful to the law, or fall away from its observance.

74. Did the people of Israel remain faithful to the law of God?

They remained faithful during the lifetime of those who had seen the miracles wrought by God; but afterward they fell many times into idolatry.

75. How did God treat them?

He punished them with slavery as often as they fell into idolatry, and He delivered them when they repented.

76. What name was given to the liberators of the Israelites?

They were called *judges*. Their mission was military in character, and consisted in freeing the people from the oppression of their enemies.

77. Who were the most remarkable judges?

Gedeon, who, with three hundred soldiers, defeated the Madianites; *Jephte*, who triumphed over the Ammonites, and who has acquired a mournful celebrity from his rash vow; *Samson*, the terror of the Philistines and the possessor of prodigious strength; *Heli*, who for his negligence in correcting his children, was punished by a tragic death and by the capture of the ark by the Philistines; and *Samuel*, who, after banishing idolatry from all the tribes, established peace among them, and was a constant model of piety and fidelity.

78. What episode do we find in the history of the Jewish people of this period?

The episode of Ruth, the Moabite, who, by her virtues, merited to become the spouse of Booz, one of David's ancestors, and thus to figure in the genealogy of Jesus Christ.

The Kings.

79. Who was the first king of the chosen people?

Saul, of the tribe of Levi. By the order of God, he was anointed king by Samuel.

80. Did Saul prove worthy of the choice of God?

No, for he soon strove to be independent of the prophet Samuel, who was God's representative in his regard.

81. How did Saul manifest this independence?

By offering a sacrifice that should have been offered by Samuel alone, and by opposing God's orders, in a war with the Amalecites, in sparing their king Agag, together with the best portion of the flocks and the booty.

82. How did he end his days?

After suffering defeat at the hands of the Philistines, he fell upon his sword and terminated by suicide a sad life of mistakes.

3. THIRD PERIOD: FROM DAVID TO THE BABYLONIAN CAPTIVITY.

David and Solomon.

83. Whom did God choose to succeed Saul?

He chose David, of the family of Isai or Jesse, of the tribe of Juda. His home was in Bethlehem.

84. What was the capital of the kingdom?

Jerusalem, whose citadel David had captured from the Jebusites. This city was dearly loved by the Hebrews; to Christians it is a figure of the Church and of heaven.

85. What part in the government did his piety lead him to assign to religion?

He associated religion with government, and in everything gave the first place to divine worship.

86. What is specially notable in David's life?

On the one hand, he has left us admirable examples of fidelity to God and of forbearance toward men; on the other, he was guilty of lamentable weakness, but he atoned for them by penance.

87. How did God reward the virtues and the penance of David?

By conferring on him the gift of prophecy, and, in par-

ticular, by choosing him to be one of the ancestors of the Messiah.

88. Who was David's successor?

His son Solomon, whom, during his own lifetime, and by God's order, he caused to be anointed king.

89. What was the great event of Solomon's reign?

The building of the temple, after the model of the tabernacle. It was dedicated, with extraordinary solemnity, after seven years of labor.

90. How did Solomon spend the last years of his life?

In idolatry, into which he had been led by the gentile women whom he had married.

91. How was he punished?

God spared him through love for David, but foretold him that he would be punished in the person of his son Roboam.

The Kingdoms of Israel and Juda.

92. How was Roboam, son of Solomon, punished?

His kingdom was greatly diminished in extent by the separation of the ten tribes, who formed the kingdom of Israel. There remained to him then only the tribes of Juda and Benjamin, who, with the Levites, formed the kingdom of Juda.

93. What was the character of the kings of Israel?

They were nearly all wicked, impious, and idolatrous.

94. How were they punished?

The nineteen kings of Israel were unable to found a dynasty; they belonged to nine different families. They drew down all sorts of evils upon themselves and their country, and more than half of them died a violent death, many of them at the hands of an assassin.

95. What was the end of the kingdom of Israel?

It was destroyed after existing for two hundred and fifty years. The Israelites with Osee, their last king, were taken captive by Salmanasar, and dispersed in Assyria, whence they never returned.

96. Did not God have some faithful servants in Israel?

Yes, for we have the example of Tobias, who remained faithful to the law both before and during the period of captivity.

97. How did the kingdom of Juda differ in dynasty from that of Israel?

Unlike the kingdom of Israel, that of Juda had only one dynasty; the kings were all descended from David, because the Messiah was to come from his family.

98. Were the kings of Juda faithful to God?

Only four were faithful: Josaphat, Joatham, Ezechias, and Josias.

99. How were the faithless rulers punished?

Some of them were afflicted with horrible diseases, others were assassinated; and the last three were carried away in chains to Babylon, where they died a wretched death.

100. What was the end of the kingdom of Juda?

Nabuchodonosor thrice laid siege to Jerusalem and captured it. On the last occasion he destroyed the city, set fire to the temple, and led the Jews away captive to Babylon.

101. What did God do to preserve some faithful souls in Israel and Juda, and to prevent the utter destruction of these kingdoms?

He raised up prophets among His people. The most noted of these were Elias and Eliseus in the kingdom of Israel, and Isaias and Jeremias in the kingdom of Juda.

102. What was the mission of the prophets?

For their own time, it was to maintain the Mosaic religion in its integrity; for the future, it was to prepare for the New Law by foretelling the Redeemer and His Church.

103. How did they fulfill the first part of their mission?

By giving in their own person an example of all virtues, reproving wicked kings, reproaching the people with their infidelities and crimes, and rallying around themselves the good and virtuous, whom they encouraged in the love of God and of their country.

4. FOURTH PERIOD: FROM THE BABYLONIAN CAPTIVITY TO JESUS CHRIST.

The Babylonian Captivity.

104. Did God abandon His people during their captivity?

No, for Jeremias, before being exiled to Egypt, remained with the poor, whom the king of Babylon had left in Judea to till the land; while Ezechiel and Daniel revived the courage of the captive tribes by their prophecies.

105. For what was Daniel remarkable?

For his inviolable fidelity to the law of God and the profound wisdom that inspired all his conduct.

106. Who restored the Jews to liberty?

After seventy years of captivity they were set at liberty by Cyrus, who had taken Babylon.

107. Did all the Jews return to Judea?

At first only about forty-two thousand returned, led by Zorobabel, prince of the house of David, and by the high priest Jesus. The others returned later, having as their leader Esdras, priest and doctor of the law.

108. What was the first act of the Jews on returning to Jerusalem?

They rebuilt the temple, a work in which the Samaritans delayed them for nearly twenty years.

109. What prophet sustained the courage of the people during this period?

Aggeus, who foretold that this new temple would be more glorious than the old one because the Messiah would honor it with His presence.

Domination of the Persians, Greeks, and Syrians.

110. To what danger were those Jews exposed who remained in Persia?

Aman, the minister of Assuerus, having been wounded in his pride by the Jew Mardochai, obtained from the king an edict of death against all the Jews of Persia.

111. By whom were they saved?

By Mardochai, whose niece Esther had become the wife of the king.

112. What edict in favor of the Jews did Nehemias obtain from Artaxerxes Longimanus?

At the entreaty of Nehemias, Artaxerxes Longimanus authorized the Jews to rebuild the walls of Jerusalem. This edict, dated 454 B. C., marks the beginning of the seventy weeks of years, foretold by Daniel, which were to elapse before the coming of Messiah.

113. What was the condition of the Jews from Nehemias to the Machabees?

They were successively under the rule of the Persians, the Greeks, the Egyptians, and the Syrians.

114. What was their situation under the Persians?

The Persians were rather their protectors than their masters. By paying the sovereigns a light tax, the Jews enjoyed the privilege of living according to their own laws, under the supreme authority of the high-priest, who was assisted by a council of seventy-one elders elected by the people.

115. By whom were the Jews withdrawn from Persian rule?

By Alexander the Great, king of Macedonia.

116. How was Alexander disposed towards the Jews?

Although Alexander had sworn to exterminate the Jews and to make Jerusalem the sepulchre of the nation, yet he was overcome at sight of the majesty of the high-priest Jaddus. He adored the true God, offered sacrifices in the temple, and permitted the Jews to live according to their own laws on condition that they paid him the tax which they had been paying the Persians.

117. Under whose rule did Judea pass after the division of Alexander's empire?

It passed successively under the rule of the Egyptians and the Syrians.

118. How were the Jews treated by the kings of Syria?

At first they were treated kindly, but subsequently they were cruelly persecuted, especially by Antiochus Epiphanes. The most illustrious victims of this persecution were the holy old man Eleazar, and the seven brothers Machabees together with their mother.

119. Who arose among the Jews to defend the people of God and His holy law?

A priest, named Mathathias, of the race of sacrificers. He was aided by his five sons: John, Simon, Judas, Eleazar, and Jonathan.

120. How did the principal of these brothers become famous?

Judas, surnamed Machabeus, dealt blow after blow to the hostile generals, and then went to Jerusalem to purify the holy places and have them dedicated.

Jonathan continued the struggle; and as a result of his victories secured a treaty of peace which left him governor of Judea, like the ancient judges of Israel.

Simon, the last of the five brothers to survive, delivered the Jewish people from the yoke of the Syrians.

121. Who was Simon's successor?

His son, John Hyrcanus. He restored to the kingdom of Juda the extent and power which it had possessed under David and Solomon.

Domination of the Romans.

122. How did the Jews fall under the sway of the Romans?

The grandsons of John Hyrcanus, in their ambition for the dignity of high-priest, kindled a civil war. The rival competitors submitted their differences to Pompey, the Roman general, who was in Syria at the time, and he reduced Judea to the state of a Roman province.

123. How did Herod, although an Idumean by birth, become king of the Jews?

By the will of the Roman triumvirs. They proclaimed him king of the Jews after declaring that his competitor, the Jew Antigonus, had forfeited the throne of Judea, which he was attempting to recover.

124. Was the occupation of the throne by a foreigner an event of great importance?

Yes; because, according to Jacob's prophecy, the sceptre was not to pass from Juda to the hands of a foreigner until the Messiah had come.

125. What was Herod's attitude toward the Mosaic religion?

Herod made exterior profession of Judaism. But although he undertook the work of restoring the temple, he debased the high-priesthood by making the office subserve his ambition or his avarice.

Providential Mission of the Four Empires.

126. What was the providential mission of the four empires under whose rule the Jews lived from the captivity of Babylon to the time of Christ?

"God made use of the Assyrians and Babylonians, to chastise his people; of the Persians, to re-establish them;

of Alexander and his first successors, to protect them; of Antiochus the Illustrious and his successors, to try them; of the Romans, to sustain their liberty against the kings of Syria, whose only thought was to destroy it. The Jews remained to the time of Christ under the power of these very Romans; and when later they despised and crucified Him, these very Romans, without knowing it, furnished arms to divine vengeance and exterminated this ungrateful people." (Bossuet).

127. Have the Jews exercised a providential mission among the nations of the earth?

Constantly in communication with the greatest nations of antiquity, and animated by an ardent spirit of proselytism, the Jews served as an instrument in God's hands to recall them to their primitive belief and to prepare the way for the Messiah.

128. What was the state of the pagan world at the coming of Our Lord?

The pagan world had reached the pinnacle of material greatness. The Roman empire, the most extensive that had been founded, presented a spectacle of unheard of splendor; but religion and morals were in a state of complete decadence. Error and impiety prevailed on all sides. Oppression and corruption were universal. The pagan world would have lapsed into barbarism and gone to destruction, had not God sent it a Saviour.

129. What was the state of religion among the Jews at this time?

Although the Jews were guardians of the true religion, yet they had begun to mingle with it superstitions unworthy of God. The true spirit of the law was lost in a multitude of exterior practices. It was time for the "Light of the world" to appear and restore religion to its purity.

CHAPTER VIII.

THE MESSIAH PREFIGURED.

Types of the Messiah.

1. What is meant by types of the Messiah?

Those personages, objects, and events which gave notice of the Messiah; they formed, as it were, a series of sketches, or of mute predictions, of His coming.

2. How do we know that the Messiah was so prefigured in the Old Testament?

We know it: 1. From Holy Scripture; 2. From tradition; 3. From the perfect conformity existing between these types and Our Lord.

3. How are the types of the Old Testament divided?

Into *personal* and *real* types, according as it is a person or a thing that prefigures Our Lord.

1. The Messiah Prefigured by Persons.

1. Enumerate the principal personal types of the Messiah.

Adam, Abel, Noe, Abraham, Melchisedech, Isaac, Jacob, Joseph, Job, Moses, Aaron, Josue, Gedeon, Samson, David, Solomon, and Jonas.

5. How did Adam prefigure the Messiah?

The authority of Adam over the material creation prefigured that which Jesus Christ exercises over souls. The union of Adam and Eve was a type of the indissoluble union of Christ with the Church. Adam was the father of all men according to the flesh; and Jesus Christ is the father of all men according to the spirit.

6. How was Abel a type of the Messiah?

Abel, the shepherd, became the victim of his brother's

jealousy. Jesus Christ, the good shepherd, was put to death by His brethren, the Jews.

7. How did Noe prefigure the Messiah?

Noe, the only just man at the time of the flood, built an ark of safety and repeopled the earth. Jesus Christ, who is preeminently the just one, established the Church, out of which there is no salvation, in order that heaven and earth might be peopled with saints.

8. How did Abraham prefigure the Messiah?

Abraham was the father of the chosen people of God; Jesus Christ is the father of Christians.

9. In what was Melchisedech a type of the Messiah?

Melchisedech, priest of the Most High, offered bread and wine to God. Under the same species, Jesus Christ, the universal high-priest, instituted the sacrifice of the Mass.

10. How did Isaac prefigure the Messiah?

Isaac, the only son of Abraham, bearing on his shoulders the wood of sacrifice, toiled up the mountain on which he was to be immolated by his father. Weighed down by the cross, Jesus, the only Son of God, ascended Calvary, where He was to be immolated by the Jews and thus satisfy the justice of His Father.

11. How was Jacob a type of the Messiah?

The meek and virtuous Jacob was persecuted by his brother; at his father's command, he went to seek a spouse in a distant land. Jesus, who is meekness and holiness itself, was likewise hated by the Jews; He was sent upon earth by His Father in order to establish the Church, His spouse.

12. How did Joseph prefigure the Messiah?

Joseph, the well beloved son of Jacob, was sold and abandoned by his brethren, condemned in spite of his in-

nocence, confined with two prisoners, whose destiny he announced. After three years he left his prison, and governed Egypt, the country that he had saved from ruin. Each of these facts is a striking figure of an event in the life of the Messiah.

13. In what particulars did Moses prefigure the Messiah?

Moses escaped the cruel orders of Pharao; Jesus, the cruel orders of Herod. Both spent the first years of their life in Egypt. Moses was sent by God. He worked miracles to prove the genuineness of his mission, to free Israel from bondage, and to give the written law. Jesus Christ also was sent by God. He proved the divinity of His mission by miracles. He freed men from the slavery of the devil, and gave them the law of the Gospel.

14. How were Job, Aaron, Samson, David, Solomon, and Jonas, types of the Messiah?

Job prefigured the Messiah by his patience; Aaron, by his priesthood; Samson, by his strength; David, by his humiliation and his glory; Solomon, by his wisdom; and Jonas, by his resurrection.

2. The Messiah Prefigured by Things.

15. What are the principal things that prefigured the Messiah?

The tree of life, the paschal lamb, the manna, and the brazen serpent.

16. How did the tree of life prefigure the Messiah?

The tree of life yielded fruit that had virtue to repair the wasted tissues of the body, and to preserve it from death. Jesus Christ, suspended on the tree of the cross, is the true fruit of life that gives immortality.

17. How did the paschal lamb prefigure the Messiah?

The sacrifice of the lamb was offered in atonement for sin. Jesus is the Lamb of God, who, by His death, takes

away the sins of the world. The blood of the lamb on the doorposts of their houses preserved the Hebrews from the plague that fell upon the Egyptians.—The blood of Jesus saves those men who apply its merits to themselves.

18. How was the manna a symbol of the Messiah?

The manna is called, in Holy Scripture, the bread of angels, the bread of heaven. Jesus Christ is the true bread of angels, that came down from heaven.

19. How was the brazen serpent a symbol of the Messiah?

Moses, by the command of God, set up a brazen serpent, the sight of which cured those who had been bitten by venomous serpents. So, too, was the Son of man lifted up on the cross to heal mankind of the wounds inflicted by the infernal serpent.

CHAPTER IX.

THE MESSIAH FORETOLD.

1. The Prophets.

1. What is a prophet?

A prophet is a man inspired by God to foretell future events that cannot be known in their natural causes.

2. Into how many classes are the prophets divided?

Into two: the great prophets and the minor prophets. They are distinguished by the greater or less number of their prophecies.

3. Which are the great prophets?

Isaias, Jeremias, Ezechiel, and Daniel.

4. Which are the minor prophets?

Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias.

5. In what period did the prophets live?

They lived in the period from the ninth to the fifth century before Christ.

Prophecies Concerning the Messiah.

6. What is a prophecy?

A prophecy is a certain prediction of the future event that cannot naturally be foreseen. Therefore, every true prophecy necessarily implies a supernatural revelation and a divine mission.

7. What is meant by the Messianic prophecies?

They are those that refer to the Messiah; they announced long before their accomplishment the events afterward recorded in the Gospel.

8. What was the special object of the Messianic prophecies?

They made known: 1. The genealogical and personal characteristics of the Messiah; 2. The time of His coming; 3. His birth and childhood; 4. His public life; 5. His passion and His glorified life; 6. The reprobation of the Jews and the calling of the Gentiles.

Genealogical and Personal Characteristics of the Messiah.

9. What genealogical characteristics of the Messiah did the prophets announce?

They announced that the Messiah was to be: 1. Of the race of Sem (*Noe*); 2. Of the nation of Abraham (*God*); 3. Of the tribe of Juda (*Jacob*); 4. Of the family of David (*David*).

10. What personal characteristics of the Messiah did the prophets foretell?

They foretold that the Messiah was to be; 1. The Son of God (*David*); 2. God and a hidden God (*David* and *Isaias*); 3. Saviour and High-Priest (*Habacuc, Isaias,* and *David*); 4. The most just of men, the holy one (*David, Isaias* and *Jeremias*); 5. Doctor and Shepherd (*Isaias*).

Time of the Messiah's Coming.

11. What particulars were announced concerning the time of the Messiah's coming?

The Messiah was to appear: 1. When the Jews would have for king a stranger to the tribe of Juda (*Jacob*); 2. In the last of the seventy weeks of years foretold by Daniel. These were to begin from the second edict of Artaxerxes Longimanus authorizing the Jews to rebuild Jerusalem (*Daniel*); 3. After the construction of the second Temple, which was to be sanctified by the presence of the Messiah (*Aggeus*); 4. Immediately after His precursor (*Malachias, Isaias*); 5. When the whole world would be in peace (*David, Isaias*).

The Birth and Childhood of the Messiah.

12. What have the prophets foretold concerning the birth and childhood of the Messiah?

1. The miraculous virginity of His mother (*Isaias*); 2. The place of His birth (*Micheas*); 3. The adoration of the Magi (*David*); 4. The massacre of the Holy Innocents (*Jeremias*); 5. His flight into Egypt (*Osee*).

The Public Life of the Messiah.

13. What have the prophets foretold of the public life of the Messiah?

1. The fact and the circumstances of His baptism (*Isaias*); 2. His fast before beginning His mission (*David*); 3. His preaching to the poor and in parables (*Isaias, David*); 4. His virtues as subsequently mentioned in the Gospel (*David, Isaias, Jeremias*); 5. The contradictions and persecutions of which He was to be the object (*Solomon*).

14. What virtues in particular were to characterize the Messiah?

Poverty, humility, and obedience (*David*); meekness and love of peace (*Isaias, David*); compassion for the weak and afflicted (*Isaias, Ezechiel*).

The Passion and the Glorified Life of the Messiah.

15. What did the prophets foretell concerning the period just preceding the passion?

They foretold: 1. The Saviour's triumphant entry into Jerusalem (*Zacharias*); 2. The institution of a new priesthood (*Malachias*); 3. The state of victim to which He was to be reduced (*Isaias*); 4. The treason of Judas and the price of his crime (*David, Zacharias*).

16. What did the prophets foretell concerning the Saviour's passion?

They foretold: 1. His agony (*David*); 2. His abandonment by His Apostles (*Zacharias*); 3. The false witness borne against Him, and likewise His silence (*David, Isaias*); 4. The insult and mockery which He was to endure (*David, Jeremias, Isaias*); 5. The scourging and the crucifixion (*David, Zacharias*); 6. The vinegar and gall offered Him (*David*); 7. The dividing of His garments among His executioners (*David*); 8. The darkness, which, at His death, would bear witness to His divinity (*Amos*).

17. What did the prophets foretell concerning the Saviour's death?

They foretold: 1. His last prayer (*David*); 2. His death and burial (*Isaias, Jeremias*); 3. His descent into hell (*Zacharias*).

18. What did they foretell concerning His glorified life?

They foretold three things: 1. His glorious resurrection (*Osee, David, Isaias*); 2. His admirable ascension (*David*); 3. His glory and power in heaven (*David*).

The Rejection of the Jews and the Calling of the Gentiles.

19. What did the prophets foretell concerning the punishment of the deicidal Jews?

They foretold: 1. That the Jews would carry about with them the mark of their reprobation, that they would

be wanderers dispersed over the face of the earth (*Ezechiel*); 2. That they would be without king, without prophet, and without worship (*Osee*); 3. That they would expect salvation and not find it (*Jeremias*); 4. That toward the end of time, they would recognize their error and be converted to the Lord (*Moses, Osee*).

20. What did the prophets foretell concerning the Gentiles?

They foretold: 1. That after rejecting the Jews, the Lord would make a covenant with the Gentiles (*Isaias*); 2. That the Gospel would be preached everywhere (*Isaias*); 3. That the new convenant would include all the nations of the earth (*Osee*); 4. That even the most intractable nations would submit with wonderful docility to the pastors of the Church (*Isaias*); 5. That the Messiah would reign forever over the nations which He would receive from His Father (*Isaias*).

SECTION II.

God the Son and the Redemption.

Second Article of the Creed.

I believe *in Jesus Christ, His only Son, Our Lord.*

CHAPTER X.

THE MYSTERY OF THE INCARNATION.

1. The Mystery of the Incarnation in General.

1. Who is Jesus Christ?

He is the Son of God, made man for our redemption.

2. How was the Son of God made man?

By the union of the divine nature and the human nature in the person of the Word, who is the second person of the Holy Trinity.

3. What is this mystery called?

The mystery of the Incarnation.

4. What, then, is the mystery of the Incarnation?

It is the mystery of the Son of God made man, of the union of the divine nature and the human nature in the one person of Jesus Christ.

5. What is the name of the Son of God made man?

The Son of God made man is called *Jesus Christ.*

6. What does *Jesus* mean?

It means *Saviour.*

7. Why is Jesus so called?

Because He came to save and redeem men.

8. What does the name *Christ* mean?

It means *anointed* or *consecrated.*

9. Why does the name of Christ apply to the Son of God made man?

Because Jesus was consecrated by His Father, *king, priest,* and *prophet.*

King, that is, Lord, Head of humanity, Ruler of nations; *High-Priest,* that is, eternal Priest or Mediator between God and man; *Prophet,* that is, Doctor speaking in the name of God.

10. Why is Jesus Christ called the *only Son?*

Because He alone is begotten of the Father and consubstantial with Him.

11. Are not the just also sons of God?

Jesus is Son of God by nature; the just are sons of God only by adoption, that is, by grace.

12. Why do we call Jesus Christ *Our Lord?*

Because He is our Master, and we owe Him perfect obedience.

2. The Two Natures and One Person in Jesus Christ.

13. How many natures are there in Jesus Christ?

There are two distinct natures in Jesus Christ: the *divine nature,* for Christ is God; and the *human nature,* for He is also man.

14. Is Jesus Christ true God?

Yes, Jesus Christ is God, because He is the Son of God, and equal to His Father in all things.

15. Did Christ Himself bear witness to His divinity?

He affirmed and proved His divinity.

16. How did He affirm His divinity?

1. By attributing to Himself divine powers, rights, and

honors; 2. By expressly declaring Himself God before His Apostles, before the people, and before the tribunal of Caiphas.

17. How did Jesus Christ prove His divinity?

1. By the holiness of His life and the divine perfection of His doctrine; 2. By His miracles, and in particular by His resurrection; 3. By His prophecies and by the realization in His person of the figures and prophecies of the Old Testament; 4. By the establishment and preservation of His Church.

18. Is Jesus Christ true man?

Yes, because He has really and truly a human soul and a human body.

19. Is the soul of Christ like ours?

It is, like ours, a substance made from nothing, spiritual and immortal, endowed with the power of knowing, of willing, and of loving. It differs from ours only in its marvelous perfections and graces.

20. What perfection was possessed by Christ's intellect?

His divine intellect possessed infinite science.

His human intellect possessed all that a creature is capable of knowing on earth or in heaven,

21. What perfection was possessed by Christ's will?

His divine will possessed the perfection of God Himself.

His human will was endowed with perfect freedom, for it was not subject to concupiscence. Hence also it was incapable of sinning, and it conformed entirely to the divine will.

22. What perfection of love did Christ possess?

Jesus Christ as God loved His Father with infinite love.

As man He possessed in His heart the purest, the most tender, and the most generous love that can be conceived in a creature.

23. With what marvelous gifts was the soul of Jesus Christ adorned?

The soul of Christ was adorned: 1. With the grace of personal union with the Son of God; 2. With all the graces and virtues compatible with His quality of Man-God.

24. Was Christ's body true and real?

Yes, it was a true and real body, like ours; and not an imaginary or heavenly body, as certain heretics have asserted.

25. Was Christ's body subject to suffering?

Christ's body was not subject to sickness, but it was subject to hunger, thirst, fatigue, the sensible pain caused by wounds, and to death.

26. How many persons are there in Christ?

There is only one person in Jesus Christ; for, although the human nature and the divine nature are distinct and each endowed with its own operations, yet they are united and they subsist in one and the same person, that of the Word of God.

27. What follows from the fact that there is only one person in Our Lord?

From this it follows: 1. That His human nature is not a person; 2. That it is worthy of adoration, for it is the human nature of the Son of God; 3. That all its operations are the operations of a God and are therefore of infinite value; 4. That the Virgin Mary is the mother of God, because she is the mother of Jesus, who is God.

3. Wonders of the Incarnation.

28. Why is the Incarnation a great mystery?

Because it unites in a single person two natures, the divine and the human, which differ infinitely from each other.

29. Why should we admire this mystery?

1. Because it manifests the attributes of God more strikingly than any other mystery; 2. Because it procures for us greater glory and greater blessings than we can conceive.

30. What attributes of God are strikingly manifested in the Incarnation?

His power, wisdom, goodness, and justice.

31. How is human nature glorified by the Incarnation?

The Incarnation has glorified human nature by shedding on it some of Christ's glory and by enabling it in a sense to share in the glory and sanctity of God.

32. What benefits do we owe the Incarnation?

1. By the Incarnation, the Son of God has made every man His brother and His co-heir in everlasting glory;

2. By the Incarnation, the Son of God has become our perfect model, showing us, by His own example, the way to life everlasting.

4. Errors Concerning the Incarnation.

33. Which are the principal errors concerning the Incarnation?

1. The error of the *Arians,* who denied the divinity of Jesus Christ;

2. That of the *Apollinarists,* who taught that in Christ the operations of the intellect were accomplished not by a rational soul like ours, but by the Word of God;

3. That of the *Monothelites,* who taught that Our Lord had only a divine will;

4. That of the *Gnostics,* who claimed that Christ's body was only imaginary, and that consequently Our Lord had suffered and died not in reality but in appearance;

5. That of the *Nestorians,* who taught that there are two persons in Jesus Christ, one divine and the other human;

6. That of the *Eutychians,* who maintained that the human nature of Our Lord was absorbed by the divine nature.

Third Article of the Creed.

I believe in Jesus Christ, *who was conceived by the Holy Ghost, born of the Virgin Mary.*

CHAPTER XI.

THE BLESSED VIRGIN.

1. What does the third article of the Creed teach us?

It teaches us: 1. That Jesus Christ was conceived by the operation of the Holy Ghost; 2. That He was born of the Virgin Mary.

2. What is the meaning of the expression, *conceived by the operation of the Holy Ghost?*

It means that the Holy Ghost Himself formed the body of Our Lord in the womb of the Virgin Mary.

1. Life of the Blessed Virgin.

3. Who is the Virgin Mary?

She is a humble daughter of the tribe of Juda and the family of David, whom God chose to be the mother of His Son.

4. Who were the father and mother of the Blessed Virgin?

They are not mentioned in Scripture; but, according to a tradition accepted by the Church, it is believed that Joachim and Anne were her parents. They were natives of Bethlehem and descendants of David, and they dwelt in Nazareth.

5. What are the principal epochs in the life of the Blessed Virgin?

They are: Her miraculous birth, her presentation in the temple and consecration to God, her virginal union with St. Joseph, the incarnation of the Son of God in her chaste

womb, the visit to her cousin Elizabeth, her journey to Bethlehem and the birth of her divine Son, her purification, her flight into Egypt, and her sojourn in Nazareth.

6. What peculiar feature marks the birth of the Blessed Virgin?

It was wholly providential. According to the testimony of many Fathers of the Church, she was born to St. Joachim and St. Anne in answer to their constant prayer, for they were already well advanced in years.

7. What remarkable event occurred in Mary's childhood?

The presentation in the temple. Joachim and Anne, full of gratitude to God for hearing their prayer, consecrated the blessed child to His service in the temple.

8. On what occasion did Mary leave the temple?

On the occasion of her marriage to St. Joseph, after she had reached the age when, according to custom, she should contract marriage. She was wedded to St. Joseph, who also, says tradition, had vowed his virginity to God.

9. What heavenly message did Mary receive after her marriage to Joseph?

The archangel Gabriel came, on the part of God, to announce to her the mystery of the Incarnation.

10. Relate the circumstances attending this event.

When she heard the angel say to her: "Hail, full of grace, the Lord is with thee; blessed art thou among women;" she was troubled. But the angel reassured her: "Fear not, Mary; for thou hast found grace with God." Then he announced to her that without ceasing to be a virgin, she would bring forth a Son, who was to be called Jesus, the Son of the Most High.

11. How did the angel confirm the truth of his words?

By revealing the extraordinary favor granted to St. Elizabeth. "And behold," he said, "thy cousin Elizabeth, she hath also conceived a son in her old age: and this is

the sixth month with her that is called barren; because no word shall be impossible with God."

12. What did Mary then do?

She humbly submitted to the will of God: "Behold the handmaid of the Lord," said she, "be it done to me according to thy word."

13. What miracle was then wrought in her?

The mystery of the *Incarnation.* By the all-powerful operation of the Holy Ghost, the Word was made flesh; *i. e.,* the divine nature and the human nature were united in the person of the Son of God.

14. Where was this mystery accomplished?

In Nazareth, a little town of Galilee.

15. Where did Mary go after the Annunciation?

She made haste to visit her cousin Elizabeth, who dwelt in a little village in the mountains of Judea.

16. What did she do on entering the house of Zachary?

She humbly saluted her cousin Elizabeth.

17. What wonders were wrought at Mary's word?

1. Elizabeth was filled with the Holy Ghost, and recognized in Mary the mother of her Lord; 2. Her child was cleansed from original sin.

18. Did Mary remain long with her cousin?

Mary abode with her about three months. Then she returned to her own house, where she led a life of retreat, labor, and prayer.

19. Under what circumstances did the Blessed Virgin give birth to the Messiah?

In obedience to an edict of the emperor Augustus, Mary and Joseph betook themselves to Bethlehem. There in a cave used as a stable, situated in the vicinity of the town, the Messiah was born, as the prophet Micheas had foretold.

20. What did Mary do forty days after the birth of her Son?

She obeyed the law of purification and presentation, by going to the temple of Jerusalem.

21. Was this law binding on her?

No, because she was the purest of virgins, and because there was no reason for redeeming with silver the Redeemer of all mankind.

22. Why then did she submit to it?

Mary submitted to this law through humility.

23. Did the purification of Mary and the presentation of Jesus take place unnoticed in the temple?

No; the Holy Ghost revealed to the old man Simeon and to the prophetess Anna, that the Messiah was present in the temple. Then they came to adore Him; and Simeon announced to Mary the tribulations that she was to suffer.

24. On what occasion did the flight into Egypt occur?

When Herod had resolved to destroy the Child Jesus. Then the Holy Family had to flee to Egypt, whence they returned, after Herod's death, and settled in the village of Nazareth.

25. What is the only event in Mary's life in Nazareth of which the Gospel makes mention?

The journey to Jerusalem for the feast of the Pasch, when Jesus had reached his twelfth year. After the feast and unknown to His parents, He remained in the temple, where He was found after three days' search.

26. What did the Blessed Virgin do during the public life of Jesus?

She remained in communication with Him; but she is seldom mentioned by the Gospel during this period.

27. What became of Mary after the ascension of her divine Son?

She first retired to the supper-room with the Apostles,

and there received again the Holy Ghost with the plentitude of His graces. From that moment she began to exercise in the infant Church that ministry which she received at the foot of the cross when she became our spiritual mother; and she sustained the Saviour's disciples by prayer and example.

28. Where did the Blessed Virgin die?

Some think that she died at Jerusalem; others, at Ephesus.

29. What was the cause of her death?

Commentators say that it was the desire to see God and her Son in heaven.

Prerogatives of the Blessed Virgin.

30 What prerogatives does the Blessed Virgin possess?

An immaculate conception, perfect sanctity, divine maternity, perpetual virginity, assumption into heaven, and special titles to our regard.

31. In what does the Immaculate Conception of Mary consist?

In this, that from the first instant of her conception, she was preserved free from all stain of original sin.

32. Through whose merits was the Blessed Virgin preserved from original sin?

By an anticipated application of the merits of Jesus Christ, the Saviour of mankind.

33. How was Jesus Mary's Redeemer?

Jesus Christ is the Redeemer of all; He redeemed sinners by paying their ransom, and His mother, by preserving her from the slavery of sin.

34. Was Mary impeccable?

Yes; by a special privilege of God, who confirmed her in grace. She never committed any sin, whether mortal or venial; she was always all fair and without spot.

35. Did Mary, even though impeccable, acquire merits?

Yes, she acquired merits without number and of such value as is known to God alone; for all her actions were done freely, under the impulse of actual grace, and with perfect charity.

36. Why is Mary truly the Mother of God?

Because she brought forth Jesus Christ, who is true God.

37. Was Mary always a Virgin?

Mary was always a Virgin—before, during, and after childbirth.

38. Did the virginal body of Mary experience the corruption of the grave?

It is the tradition of the Church, that she who had been the living sanctuary of the thrice holy God and free from every taint of sin, escaped the corruption of the tomb. From her early days the Church has celebrated the feast of the Assumption.

39. Which are Mary's titles to our regard?

Mary is at once our co-redemptrix, our mediatrix, our advocate, and our mother.

40. In what sense is Mary called our co-redemptrix?

Although herself redeemed, Mary may be called our *co-redemptrix,* for she co-operated in our salvation: 1. Inasmuch as she was associated with her divine Son in all the actions that had our redemption as end; 2. Inasmuch as she consented to become His Mother and willingly offered His life to God for our redemption.

41. Why is Mary called our mediatrix?

Mary is our *mediatrix,* because God, in giving us Jesus through her, has also through her given us all the gifts of grace.

42. Why is Mary called our advocate and our patron?

Mary is called our *advocate,* because she is always inter-

ceding for us in heaven; our *patron,* because she constantly takes care of us.

43. Why is Mary called our Mother?

Mary is called our *Mother*: 1. Because we are adopted sons of God and brothers of Jesus Christ; 2. Because Christ Himself, when dying on the cross, gave her as mother to all men in the person of St. John, when He said to Him: "Behold thy mother."

3. Devotion to Mary.

44. What are the grounds for our devotion to Mary?

Her titles of Mother of God and Mother of men. As Mother of God, she is all-powerful over the heart of her divine Son; as our Mother, she is full of affection for us, and is devoted to our interests.

45. What are the advantages of devotion to Mary?

1. Mary lavishes signal favors upon her servants; 2. She strengthens them in temptation; 3. She obtains for them the grace of perseverance; 4. She assists them in their last hour; 5. She introduces them into heaven.

46. Which are the principal practices of devotion to Mary?

1. To go to her in all circumstances, and to imitate her virtues; 2. To recite piously the prayers in her honor and particularly her office and the rosary; 3. To wear her livery, the scapular of Mt. Carmel, and that of the Immaculate Conception; 4. To visit her sanctuaries devoutly; 5. To be enrolled in a confraternity established in her honor; 6. To inspire others with a true devotion to her.

CHAPTER XII.

THE HIDDEN LIFE AND THE PUBLIC LIFE OF JESUS CHRIST.

ARTICLE I.—HIDDEN LIFE OF OUR LORD.

1. Which are the principal events in the hidden life of Our Lord?

His nativity, His circumcision, His presentation in the temple, His flight into Egypt, His sojourn in Nazareth, and His journey to Jerusalem.

2. Where was Our Lord born?

In Bethlehem of Juda, whither Joseph and Mary were obliged to go to obey the edict of Cæsar Augustus.

3. How were Joseph and Mary received in Bethlehem?

They were nowhere able to secure lodging, and, in consequence, they were obliged to retire to a cave near the village. There, in the silence of night, the Divine Child, the Son of the Eternal, was born.

4. In what state was Jesus born?

In a state of humiliation, poverty, and suffering; in order to expiate, from the beginning of His life, the pride, the covetousness, and the sensuality of men.

5. After Mary and Joseph, who were the first adorers of the Word made flesh?

The shepherds who were keeping watch over their flocks at night in the vicinity of Bethlehem. An angel of the Lord told them the good tidings, and a multitude of the heavenly host joined with him, saying: "Glory to God in the highest; and on earth peace to men of good will."

6. To what requirement of the law was the Divine Child subjected after His birth?

Eight days after his birth, He was circumcised, in accor-

dance with the law of the Jews. At this time also He received the name of Jesus.

7. Why did the Son of God submit to the law of circumcision?

Although He was bound neither by this law nor by other legal observances, yet He deigned to submit to it: 1. To teach us obedience; 2. To show that He was of the race of Abraham; 3. To take on the semblance of sin, for all forms of which He made complete atonement.

8. After the shepherds, who came to adore the Divine Child?

The Magi from the East. Warned by a miraculous star, they first went to Jerusalem and inquired of Herod where this extraordinary Child was born. Then they proceeded to Bethlehem.

9. What did Herod do when informed by the Magi of the birth of Jesus?

This suspicious and jealous prince looked upon the Child as a rival claimant of the throne. With the criminal design of putting Him to death, he played the hypocrite and said to the Magi: "Go and search diligently after the Child: and when you have found Him, bring me word again, that I also may come and adore Him."

10. On leaving Jerusalem, did the Magi again see the star?

Yes, and seeing it, they were filled with great joy.

11. What did the Magi do when the star rested over the place where the Child was?

They entered, and, falling down, adored the Child; then opening their treasures, they offered Him gifts, gold, frankincense, and myrrh.

12. In returning, did the Magi again pass through Jerusalem?

They were warned in a dream not to go back to Herod, and therefore they returned by another way into their own country.

13. Where was Jesus taken forty days after His birth?

To the temple of Jerusalem, there to be offered to God acording to the law.

14. By whom was He recognized as the Messiah?

He was recognized by a just and God-fearing old man named Simeon, and by an aged widow called Anna, "who departed not from the temple, by fastings and prayers serving [God] night and day."

15. How did Herod act when the Magi failed to return to Jerusalem?

He fell into a great rage, and ordered all the children of Bethlehem and its vicinity, of two years old and under, to be put to death. He thought that he would in his way surely make away with the Child that he dreaded.

16. How was the Saviour rescued from this massacre?

By the order given to St. Joseph in a dream, to take the Child and His mother and go into Egypt.

17. How long did Jesus remain in Egypt?

Till the death of Herod, probably two years or more. Mary and Joseph then returned to Nazareth.

18. What does the Gospel teach us concerning the life of Jesus in Nazareth?

It informs us that "Jesus increased in wisdom, and age, and grace, with God and men," and that He was subject to Joseph and Mary.

19. What then was the life of Jesus at Nazareth?

It was a life of humility, silence, prayer, obedience, and labor.

20. To what labors did Jesus devote His time at Nazareth?

He was a workman, like St. Joseph, His foster father.

21. Why did Jesus will so to humble Himself?

1. To obey the laws which bind sinful men: "In the sweat of thy face shalt thou eat bread." 2. To elevate the

working class, so despised by the pagans, who reserved manual labor for slaves.

22. What incident in Jesus' life occurred during His stay at Nazareth?

When He was twelve years old, He went with His parents to Jerusalem to celebrate the Pasch; but after the festival He remained behind unknown to them. For three days they sought Him, and at last found Him in the temple, seated among the doctors, listening to them, asking them questions, and astonishing all who heard Him by His wisdom and His answers.

ARTICLE II.—THE PUBLIC LIFE OF OUR LORD.

1. His Preparation.

Mission of the Precursor.

23. What preparation was made for the Saviour's mission?

Jesus Christ had for His precursor the son of Zachary and Elizabeth, St. John Baptist, who prepared the way for Him.

24. How did St. John prepare himself for his mission?

He left his home when very young, to bury himself in the desert; and there he led an austere and penitent life.

25. How did he accomplish his mission?

By preaching, in all the country about the Jordan, a baptism of penance for the remission of sin.

26. Did this baptism really remit sin?

No; it prepared by penance for the reception of the sacrament of baptism, which Christ was to institute.

27. Did the mission of St. John have great publicity?

A great multitude of men came out to him, and were baptized by him, confessing their sins. To all he preached their duty, according to their state and condition.

The Baptism, Fast, and Temptation of Christ.

28. How did Jesus begin his public life?

At the age of about thirty years, He left Nazareth, and went to the Jordan to receive the baptism of St. John.

29. What occurred after the baptism of Jesus?

When He came out of the water, the heavens were opened. The Spirit of God, in the form of a dove, was seen to come down upon Him, and a voice from heaven was heard, saying: "This is My beloved Son, in whom I am well pleased."

30. Why did Jesus deign to receive this baptism?

Jesus received baptism from St. John: 1. To mingle through humility with repentant sinners; 2. To give to the water its baptismal virtue, and to show that Christian baptism is conferred in the name of the three persons of the Holy Trinity; 3. To sanction the preaching of St. John, of which He Himself was the object; 4. To give the people an authentic proof of His mission and His divinity, in the testimony given of Him by His heavenly Father on this occasion.

31. Whither was Jesus led after His baptism?

He was led by the Spirit of God into the desert, where He fasted forty days and forty nights.

32. Why did He make this long retreat and this extraordinary fast?

1. To make immediate preparation for His apostolic life; 2. To teach us that the life of a Christian is one of prayer and combat.

33. What happened after His fast?

Jesus being hungry, Satan came near and tempted Him, desiring to know whether He was indeed the Son of God; for he was still ignorant of the mystery of the Incarnation.

34. How did Satan proceed?

As in the earthly paradise, he appeared to sensuality; presumption, and ambition.

35. How did Jesus resist the devil?

By opposing to his suggestions the eternal truths expressed in Holy Writ.

36. Why did Jesus submit to temptation?

1. To teach us that we cannot escape temptation; 2. To merit for us the grace to overcome it; 3. To teach us by His example how we should combat and defeat the enemy.

The Election of the Apostles.

37. What was the first act of Jesus after His fast in the desert?

It was the choosing of His Apostles: Simon Peter and Andrew, his brother; James called the Great, and John, his brother, sons of Zebedee; Philip and Bartholomew; Matthew, the publican; Thomas surnamed Didymus; James, called the Less, and Jude, his brother; Simon and Judas Iscariot.

38. To what class of society did the Apostles belong?

They were all fishermen or simple workmen, with the exception of St. Matthew, who was a publican.

39. What was their character?

The Gospel represents them in general as men of little intelligence, who were slow to believe, weak and timid in character. Nevertheless all, without even excepting Judas at first, were men of good will, virtuous, sincere, generous, simple-hearted and much attached to their Master.

40. Why did not Jesus choose men that were rich, learned, powerful, and skillful?

To show clearly that the conversion of the world was the work of God.

41. How did Christ prepare the Apostles for their work?

He first instructed them in his doctrine, and trained them

to holiness by counsel and example; then, to exercise them, as it were, under His own eyes, He confided certain missions to them, demanding an account of their work when they returned. But it was only after His resurrection that He invested them with all His powers.

2. The Doctrine of Jesus Christ.

42. What did Jesus do after choosing His Apostles?

In company with them, He spent three years in going through Galilee and Judea, preaching the Gospel.

43. What was His manner of teaching?

He proved the divinity of His mission from the ancient prophecies about Him and by the miracles which He performed; and He taught the truth with authority, not with discussion or reasoning.

44. In what form did He communicate most of His doctrines?

In the form of sermons or of parables.

45. How may the parables of the Gospels be divided?

Into three classes: 1. The parables of the kingdom of God, which in this world is the Church; such as the parables of the sower, the cockle, the mustard seed, etc. 2. Those of God's mercy; such as the parables of the prodigal son, the good shepherd, etc. 3. Moral parables; such as those of the good Samaritan, the sinful rich man, etc.

46. What was the character of Christ's doctrine?

The doctrine of Christ was both old and new: *old*, because it contained all preceding revelations; *new*, because it illustrated and completed these revelations.

3. The Works of Jesus Christ.

His Example and Holiness.

47. How did Christ confirm His doctrine?

By the holiness of His life. The moral principles which

He taught are the most beautiful that can be conceived, and He illustrated them in His own person by the most beautiful examples.

48. How did He appear before the world?

He appeared before the world as a perfect and universal model: a model for all men, a model of all virtues. His life, like His doctrine, was without spot or stain. Without any fear of being contradicted, He could say to His enemies: "Which of you shall convince Me of sin?"

His Miracles and Prophecies.

49. What is a miracle?

A miracle is a sensible effect produced by God outside the established order commonly observed among creatures.

50. Which of our Lord's miracles are mentioned in the Gospel?

Among the many miracles wrought by Christ, the Gospel mentions the deliverance of seven possessed persons, and twenty-eight miracles properly so-called: ten being wrought upon nature, fifteen upon the sick, and three on the dead.

51. To what do the prophecies of Our Lord relate?

They relate to His person, to His disciples, to the lot of the Jewish people, and to the history of the Church.

52. Which prophecies relate to His person?

Principally those of His passion, His death on the cross, and His resurrection.

53. What did Christ prophesy to His disciples?

He foretold: 1. Their vocation as Apostles; 2. The triple denial of St. Peter; 3. His own infamous betrayal by Judas; 4. The mission of the Holy Ghost, who would console the Apostles and teach them all things; 5. Their apostolate among all nations; 6. Their many tribulations and the victories that they would gain by divine help.

54. What did Our Lord foretell as to the lot of the Jewish people?

1. The taking and the destruction of Jerusalem, with all the circumstances of this great event; 2. The definitive ruin of the temple; 3. The massacre of the Jews and their dispersion among the nations of the earth; 4. The supplanting of the Jews by the Gentiles.

55. What did Our Lord prophesy about His Church?

He foretold: 1. The preaching of the Gospel throughout the universe; 2. The reign of Christ by the cross; 3. The miracles wrought through the saints; 4. The hatred of the world for His disciples; 5. The help which He is always giving His Church; 6. The firm foundation against which the power of hell would not prevail.

56. What did Christ wish to prove by His miracles and His prophecies?

He wished to prove the divinity of His mission.

57. How many of the Jews acknowledged the divinity of His mission?

Very few; most of them denied it, because of their evil dispositions, in which also they were strengthened by the inveterate enemies of the Saviour.

4. The Enemies of the Saviour.

58. Who was the arch enemy of the Saviour?

Satan. He had tempted Our Lord after His baptism, and then withdrawn from Him for a time only; for he returned more than once to the charge, and in particular at the time of the Passion.

59. Whom did Satan make use of to persecute the Saviour and put Him to death?

The Sadducees and the Pharisees.

60. Who were the Sadducees?

They were a set of Jewish materialists, who believed neither in angels nor devils, neither in the immortality of the soul nor in the resurrection of the body. They served God for a temporal reward alone, and they found all their happiness in sensual pleasures.

61. Who were the Pharisees?

They were a sect of Jewish spiritualists, apparently strict observers of the law, which they burdened with their vain traditions, and whose spirit they perverted by their false interpretations.

62. How did God make use of the hatred in which the Pharisees held Jesus?

God made the hatred of the Pharisees for Jesus serve for the redemption of mankind by the sacrifice of Calvary.

Fourth Article of the Creed.

I believe in Jesus Christ, who *suffered under Pontius Pilate, was crucified, died, and was buried.*

CHAPTER XIII.

THE REDEMPTION.

1. What does the fourth article of the Creed treat of?

It treats of the redemption of mankind by the sorrowful passion of Our Lord Jesus Christ.

2. What must we know concerning the Redemption?

Principally two things: 1. The history of the Redemption; 2. The mystery of the Redemption.

ARTICLE I.—HISTORY OF THE REDEMPTION.

1. Preludes of the Passion.

3. What effect did the preaching of Jesus produce on the minds of the Pharisees?

It hurt their pride, and they resolved to put Jesus to death.

4. On what occasion did they fix upon this extreme measure?

On the occasion of the resurrection of Lazarus. Many of the Jews had witnessed the miracle and believed in Jesus. Then the high-priests and the Pharisees assembled in council, and following the advice of Caiphas, decided on His death.

5. When did they intend to execute this sentence of death?

After the festival of the Pasch, that they might not draw down upon themselves the wrath of the Galileans, who had come in great numbers to the solemnity.

6. What hastened the execution of their design?

The proposition made to them shortly afterward by Judas, to betray Jesus to them.

7. On what occasion does Judas seem to have formed his criminal resolve?

At Bethany, in the house of Simon the Leper, when Mary Magdalen poured ointment of great price on the feet of Jesus. "Why was not this ointment sold for three hundred pence, and given to the poor?" said Judas.

8. What did Jesus do on the day following that on which He had supped with Simon?

He entered Jerusalem in triumph, according to the prediction of the prophets Isaias and Zacharias.

9. What were the feelings of the Pharisees?

They were very angry, and some of them said to Jesus: "Master, rebuke Thy disciples. And He said to them: I tell you that if these should hold their peace, the stones will cry out." For it was necessary to give proof that Jesus was put to death not as a private individual but as the Messiah.

10. What were the sentiments of Jesus during this triumphal entry?

They were sentiments of grief and sadness, because He saw the frightful evils that were soon to befall this guilty city.

11. Whither did Jesus go on entering the city?

He went directly to the temple, from which, for the second time, He drove the sellers, and in which He cured such of the blind and lame as came to Him.

12. What precaution did He take against the ill-will of His enemies?

During the day He taught in the temple, confounding the Scribes, the Pharisees, and the Sadducees; but when evening came, He retired to Bethany, to the house of Lazarus, a half-hour's journey from Jerusalem.

13. Where did He spend Wednesday?

He spent it in Bethany, in silence, prayer, and in heavenly conversation with the Apostles, the holy women devoted to His service, and His blessed Mother.

14. What did He do on Thursday evening?

He went to Jerusalem. There He celebrated with His Apostles that memorable Supper during which He instituted the Holy Eucharist and Holy Orders.

15. What lesson did Jesus teach His Apostles on that occasion?

A lesson of humility, purity, and Christian charity.

16. What followed the institution of the Holy Eucharist?

A sublime discourse, which Jesus made to His disciples.

17. How did Our Lord conclude His discourse after the Last Supper?

With a beautiful prayer, in which He asked of His Father principally three things: for Himself, the glory to which He was entitled and which He could justly demand; for His Apostles, preservation from the evil of sin, and

sanctification in truth; for all His children, the grace of fraternal charity and intimate union to prolong as it were among them the life of God Himself.

2. The Passion.

18. Where did Jesus begin His sorrowful passion?

In the Garden of Olives, or of Gethsemane, a place well-known to Judas, who was to betray Him.

19. What did Jesus do when He arrived at the garden of Olives?

1. He recommended all His disciples to pray; 2. He entered the garden, accompanied by Peter, James, and John, whom He wished to be witnesses of His agony.

20. How did these Apostles respond to the wishes of Jesus?

Oppressed with weariness and dejected in mind, they fell asleep.

21. How was Jesus employed while the Apostles slept?

He prayed again and again to His Father: "O My Father, if this chalice cannot pass away except I drink it, Thy will be done." Then He fell into an agony, and "His sweat became as drops of blood trickling down upon the ground."

22. What did He do after His prayer?

He returned to His Apostles, and cried out: "Rise up let us go. Behold he that will betray Me is at hand."

23. How did Judas greet the Saviour?

He pretended still to be His friend; for he said, "Hail, Rabbi:" and he kissed Him.

24. How did Jesus receive His false disciple?

With divine benevolence He said to him: "Friend, whereto art thou come? Judas, dost thou betray the Son of man with a kiss?"

25. How did the Apostles act when they saw Jesus bound?

They all fled, but Peter returned and followed Him afar off, even to the court of the high-priest. With him there was another disciple, probably St. John.

26. Whither was Our Lord first conducted?

He was first conducted to the house of Annas, father-in-law of Caiphas, and formerly high-priest: a crafty man and the ruling spirit in the whole plot.

27. On what subject did Annas interrogate Jesus?

On His disciples and His doctrine.

28. What reply did the Saviour make?

He replied that, as He had spoken openly to the world, Annas might interrogate those who had heard Him.

29. Before what tribunal did Annas have Jesus conducted?

He had Him bound like a dangerous malefactor, and conducted before the tribunal of his son-in-law, the high-priest Caiphas. He thus hoped to have Him summoned before the Sanhedrim, the supreme tribunal of the Jews.

30. Who was then the presiding officer of the Sanhedrim?

The high-priest Caiphas, of the sect of the Sadducees.

31. How was Jesus treated at the tribunal of Caiphas?

False witnesses accused Him of blasphemy, and Caiphas condemned Him to death.

32. What was the greatest sorrow that the Saviour experienced?

That caused by the threefold denial of St. Peter and the frightful death of Judas.

33. To whom did Caiphas send Jesus?

He sent Him to Pilate, the Roman governor; for from the time of the conquest of Judea by Pompey, the Jews were deprived of the right to exercise the power of life and death.

34. How did Pilate receive Jesus?

He received Him kindly, and thrice declared Him in-

nocent. Yet so great was his weakness of character that he dared not rescue Him from the Jews.

35. To whom did he send Him?

To Herod, king of Galilee, who was then in Jerusalem. Herod questioned Our Lord, but received no answer. Thereupon he with his court began to despise the Saviour; and after putting a white robe on Him and mocking Him, sent Him back to Pilate.

36. What did Pilate do then?

Having reached the end of his expedients, Pilate had the cruelty to scourge Jesus, and the weakness to give Him up to the Jews to be crucified.

37. Why was it fitting that Christ should be immolated outside Jerusalem?

It was fitting that Christ should be immolated outside the walls of Jerusalem, to show that by this sacrifice He became the Redeemer of all men, of both Jews and Gentiles.

38. Where did the sacrifice take place?

On Calvary, a hill destitute of vegetation, situated to the northwest of the city, outside the walls. It was a place of execution for condemned criminals, and it was also called Golgotha.

39. Describe the crucifixion.

After being stripped of His garments, our Lord willingly stretched Himself upon the cross, to which His hands and feet were then nailed. After the cross was raised, He was left to die upon it in torment and anguish.

40. What shame did He endure in addition to this torture?

That of being placed between two criminals, as if He were more guilty than they.

41. How far was the hatred of the Jews appeased by the crucifixion of Jesus?

The Jews were but ill satisfied with their brutal triumph, for they pursued their Victim even in His last moments, heaping injury and insult upon Him, and turning into derision His name, His royalty, His words, and His miracles.

42. How did Jesus act when thus blasphemed?

In the midst of these blasphemies, He prayed and suffered in silence.

43. Who besides these blasphemers were present on Calvary?

There were near Jesus many who had remained faithful to Him, and who, by their compassion, gave consolation to His sorrowing heart. At a little distance were men of His acquaintance, and women who had followed Him from Galilee, in order to do Him service. Nearer the cross were His holy Mother; Mary, wife of Cleophas; Mary Magdalen; John, the beloved disciple, and his mother Salome, all of whom were overwhelmed with desolation.

44. For what other purpose did the cross serve Jesus than that of altar of sacrifice?

Besides being the altar of sacrifice, it was the pulpit from which He continued His divine teachings.

45. What words were spoken by Our Lord on the cross?

1. He prayed for His executioners: "Father, forgive them, for they know not what they do."

2. He promised heaven to the penitent thief: "Amen I say to thee, this day thou shalt be with Me in paradise."

3. He gave His own Mother to men: "Woman," He said to Mary, "behold thy son;" and then He said to St. John, "Behold thy Mother."

4. In distress He cried out to His Father: "My God, My God, why hast Thou forsaken Me?"

5. He made known the thirst that consumed Him: "I thirst."

6. He announced the completion of the redemption: "It is consummated."

7. He gave up His soul into the hands of His Father: "Father, into Thy hands I commend My spirit."

3. The Death and Burial of Our Lord.

46. What prodigies took place at the Saviour's death?

Darkness covered the face of the earth, the sun hid its light, the veil of the temple was rent from top to bottom, the earth trembled, rocks split asunder, graves opened, and several of the dead arose.

47. What wound was inflicted on the dead body of Jesus while still fastened to the cross?

One of the soldiers opened the side of Our Lord's body with a lance, and there came forth blood and water.

48. Who buried the body of Our Lord?

Joseph of Arimathea, a member of the Sanhedrim, a good and just man, possessed of wealth and influence. He went boldly to Pilate to demand of him the body of Jesus.

49. Where did he place it?

In a new tomb which he had ordered to be cut in a rock for himself. It was in a garden situated on Calvary, not far from the cross.

50. How was the tomb closed?

It was closed by rolling a great stone over its mouth.

51. Why did Our Lord will to be buried?

To place the reality of His death beyond denial and to render His resurrection more glorious.

52. What precaution did His enemies take after His burial?

On the very day of His burial, the chief priests and the Pharisees, in spite of the holiness of the day, went to Pilate and begged him to place a guard over the tomb for three days, lest the body of Jesus should be stolen. Pilate

told them to guard it themselves, as they knew how to do so. Then they went back to the tomb, made certain that the body was still there, sealed the opening, and put guards on watch.

ARTICLE II.—MYSTERY OF THE REDEMPTION.

1. Nature of this Mystery.

53. What is the mystery of the Redemption?

It is the mystery of Christ dying on the cross for the salvation of all men.

54. Why is this truth a mystery?

Because we cannot comprehend how a God-man became a victim for us, and offered for our sins an atonement absolutely equal to the offense.

55. What is the meaning of the word *redemption?*

It means a buying back, a freeing from, a ransoming.

56. From what has Christ freed us?

He has freed us from the slavery to which sin had reduced us, and from the everlasting damnation which is the wages of sin.

57. How did sin enslave man?

Sin made man: 1. The debtor of God, whose justice demanded satisfaction; 2. The slave and property of Satan, who made him subject to evil.

58. Is it of faith that Christ has redeemed us?

Yes; for St. Paul says, He "gave Himself a redemption for all."

59. What is the price of our redemption?

It is the precious blood of Jesus Christ.

60. Why could only a God redeem man?

Because sin is an infinite offense against God, and only God could offer infinite satisfaction.

61. How has Christ redeemed us?

By suffering for us, as man; and by giving as God, an infinite value to His sufferings.

Son of man, Our Lord could suffer for the sins of man. Son of God, He could offer to His Father full and entire satisfaction according to the strict rigor of justice.

2. Qualities of Our Lord's Satisfaction.

62. What qualities does Our Lord's satisfaction possess?

His satisfaction was voluntary, equivalent, superabundant, and universal.

63. How was this satisfaction voluntary?

Because it was of his own free will that He offered Himself and gave up His life.

64. How was this satisfaction equivalent?

Because, in virtue of the hypostatic union, His sufferings and death were the sufferings and death of the Son of God, and thus constituted a reparation equal to the offense.

65. How was this satisfaction superabundant?

Because He could have atoned for sin by a drop of blood, a tear, or a prayer, since the least of His actions is infinitely pleasing to God; yet He willed to endure all kinds and all manner of suffering.

66. Why did Christ will to make superabundant satisfaction by His sorrowful passion?

To prove to us the excess of His love, and to merit for us the grace to sanctify our own sufferings and our death.

67. From whom did Our Lord suffer?

He suffered from all sorts of persons: from Jews and Gentiles, from the chief priests and the doctors of the law, from the great and the lowly, from His friends, and even from His disciples.

68. In what did Jesus suffer?

He suffered: 1. In every thing that He possessed: His reputation, His honor, and His physical liberty; 2. In every part of His body; 3. In His soul, which was sorrowful even unto death.

69. Why did Our Lord will to suffer so much?

To teach us more forcibly His infinite horror of sin; 2. To inspire us with a profound horror of it ourselves; 3. To incite us, by His example, to suffer in order to expiate our own sins and those of others.

70. How was Our Lord's satisfaction universal?

Because He died for all, and offered satisfaction for the sins of all.

3. Fruits of the Redemption.

71. For whom did Our Lord merit in His Passion?

He merited for His own human nature and for all men.

72. What did He merit for Himself?

1. By his death, He merited His resurrection and His ascension into heaven; 2. By the humiliation and opprobrium to which He was subjected, He merited honor and glory, and "a name which is above every name;" 3. By the unjust judgment pronounced on Him by the world, He merited the judicial power in virtue of which He will judge all men.

73. What has Christ merited for all men?

1. He has delivered them from sin; 2. He has released them from the power of the devil; 3. He has delivered them from everlasting death; 4. He has reconciled them with God the Father; 5. He has restored to them their rights as heirs to the kingdom of heaven.

74. To whom are the fruits of the redemption applied?

To all those, and to those only, who willingly partici-

pate in them; for it is not fitting that God should save us without our co-operation or in spite of ourselves.

The Passion is an infallible remedy for our ills; but to be cured, we must as individuals voluntarily take this remedy. It is an infinite treasury of merits; but, to share in them, we must voluntarily draw from the treasury.

75. Does not the infinite satisfaction of Our Lord dispense us from making atonement for our sins?

No; we also must do penance for them. But since our penance is of itself barren, it must be united by faith to the satisfaction of the Saviour. Then it will share in the efficacy of His atonement, and blot out from God's sight the sins of which we are guilty.

76. Do not the merits which Our Lord acquired for us dispense us from acquiring any ourselves?

No; we also must labor to merit heaven by our good works. Of themselves, these works have no supernatural value; but through the merits of Jesus Christ, they are worthy of an infinite recompense.

Fifth Article of the Creed.

He descended into hell; the third day He rose again from the dead.

CHAPTER XIV.

CHRIST'S DESCENT INTO HELL. HIS RESURRECTION.

1. Christ's Descent into Hell.

1. What became of Christ's body after His death?

It was placed in the tomb, and, by order of the synagogue, carefully guarded by soldiers.

2. What became of His soul?

It descended into hell.

3. Did Our Lord's body and soul remain always united to His divinity?

Yes, Our Lord's body and soul remained always hypostatically united to His divinity. They were always the body and soul of the Son of God.

4. What is the meaning of the word hell?

It signifies low, inferior or subterranean place.

5. How many kinds of lower place are there?

Four: hell, purgatory, the limbo of the patriarchs, and the limbo of infants.

6. Into which limbo did Our Lord's soul descend substantially?

Into the limbo of the patriarchs, who were united to God by faith and charity.

7. What souls were detained in the limbo of the patriarchs?

The souls of all the just, whether Jews or Gentiles, who were entirely purified from their faults.

8. What was the mission of the Redeemer in limbo?

1. To announce the Redemption to the souls detained there; 2. To gladden them with the vision of His soul united to His divinity; 3. To assure them that in a few days they would accompany Him in His triumphal entry into heaven.

9. Was the soul of Christ present in substance in any other place than the limbo of the just?

It was substantially present only in the limbo of the just, where it remained probably as long as His body rested in the tomb; but undoubtedly it manifested its power also in purgatory and in hell.

10. How did Christ's soul manifest its power in purgatory?

By allowing the souls in purgatory to feel the effects of His mercy.

11. How did the soul of Christ manifest its power in hell?

By triumphing over the prince of darkness.

2. Resurrection of Jesus Christ.

12. Which is the most glorious mystery of Our Lord's life?

The mystery of His resurrection.

13. On what day did He rise again?

At dawn on the third day after His death, that is, on the first day of the week.

14. How was Jesus raised to life?

By an act of His omnipotence He united His soul to His body, and came forth living from the tomb.

15. What qualities did Christ's body possess when it came forth from the tomb?

It had the qualities of glorified bodies: brightness, impassibility, agility, and subtility.

16. What is meant by brightness?

The brightness of the Saviour's body is its brilliancy, which is far greater than that of the sun.

17. What is meant by impassibility?

It is the property not only of being exempt from liability to suffering, but also of enjoying perpetual youth.

18. What is agility?

Agility is the property of moving from place to place with the rapidity of thought.

19. What is subtility?

It is the power of passing through all other bodies, without meeting with resistance.

20. Why is Our Lord's resurrection of very great importance to us?

It is of the first importance because it is: 1. The foun-

dation of our faith; 2. The model of our spiritual life; 3. The cause of our future resurrection.

3. Manifestations of Jesus After His Resurrection.

21. To whom did Jesus first manifest Himself?

Most probably to His Blessed Mother.

22. To whom did Our Lord appear on the very day of His resurrection?

He appeared: 1. To Mary Magdalen and the holy women; 2. To Simon Peter; 3. To the two disciples of Emmaus; 4. To the disciples assembled in the supper room when St. Thomas was absent.

23. When did He appear to St. Thomas?

Eight days after His resurrection. The disciples were again in the house and Thomas was with them, when Jesus came, the doors being closed, and stood among them and said to them: "Peace be to you." Then He said to Thomas: "Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not incredulous, but faithful." Thomas answered, and said to Him: "My Lord and My God!" Jesus saith to him: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed."

24. Are these the only times at which Christ showed Himself?

No, He showed Himself at other times also, particularly in Galilee, where He had ordered His disciples to meet Him. He appeared on the shores of the Sea of Tiberias, on a mountain of Galilee, and doubtless in many other circumstances which the Gospel does not mention. According to St. Paul, He once appeared to more than five hundred brethren assembled, and He was again seen by St. James.

25. From what source do we get the account of these manifestations of Our Lord?

From the Apostles, who were witnesses of them.

26. Of what value is the testimony borne by the Apostles to the fact of the resurrection?

It is absolutely incontestable, because: 1. The Apostles could not have been deceived; 2. They did not wish to deceive; 3. They could not have deceived, even had they willed to do so.

27. What striking proof did all of the Apostles give of their sincerity?

They suffered the greatest torments and shed their blood to confirm the fact of the resurrection. May we not here apply the words of Pascal: "I willingly believe such witnesses as suffer themselves to be put to the sword?"

28. What great fact confirms the testimony of the Apostles?

The conversion of the world to Christianity, in spite of obstacles that mere nature could not overcome, and in spite also of the complete absence of human means to convert the world.

29. Why did God give such striking proofs of Christ's resurrection?

Because this mystery is the very foundation of Christianity. If Christ had not risen, His religion would be an imposture. If He is risen, He is God, and His religion is divine.

Sixth Article of the Creed.

He ascended into heaven, sitteth at the right hand of God the Father almighty.

CHAPTER XV.

ASCENSION OF OUR LORD.

1. Sojourn of Jesus on Earth After His Resurrection.

1. How long did Christ remain on earth after His resurrection?

Forty days.

2. Why did Our Lord remain on earth forty days after His resurrection?

1. To give His Apostles abundant proof of the reality of His resurrection; it is for this reason that He showed Himself so often; 2. To complete the work of instructing them, to give them understanding of the Scriptures (*i. e.*, of the Old Testament), and thus to prepare them for preaching the Gospel; 3. To establish His Church, by confirming St. Peter in the supreme authority, by commissioning the Apostles to teach all nations and to forgive sins.

3. What recommendation and what promise did Christ make His Apostles when He ate with them in the cenacle?

On that occasion He said to them: "Stay you in the city till you be endued with power from on high."—"You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and even to the uttermost part of the earth."

2. The Ascension.

4. Whither did Jesus then lead His disciples?

On a Thursday, forty days after His resurrection, He led them out to Mt. Olivet, the scene of His sufferings and the place soon to be glorified by His ascension into heaven.

5. Under what circumstances did our Saviour ascend into heaven?

When He reached the summit of the mount, raising His hands He blessed His disciples and was then taken up into the heavens, where He was soon lost to view. And while they stood looking up, two men clothed in white appeared beside them, and said to them: "Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you to heaven, so shall He come as you have seen Him going into heaven."

6. How did Jesus enter into heaven?

Jesus entered into heaven: 1. Victorious, escorted by the angelic host; 2. Triumphant, taking with Him all the just of the old law, whom He had redeemed with His blood; 3. Amid the acclamations of all the choirs of heaven.

7. Why did Christ ascend into heaven?

For His own glory and for our benefit.

8. Show that Christ ascended into heaven for His own glory

Christ ascended into heaven: 1. To enjoy the triumph which He had merited; 2. To take possession of heaven, the true home of His glorified body; 3. To diffuse through heaven the brightness of His glory.

9. Show that Christ ascended for our benefit.

Christ ascended: 1. To open to men that heaven which Adam's sin had closed; 2. To send us the Holy Ghost; 3. To intercede for us with His Father.

10. In ascending into heaven did Christ cease also to be present on earth?

No; He is at one and the same time on earth and in

heaven; for, before dying He fixed His residence here below in the adorable sacrament of the altar.

3. Jesus at the Right Hand of the Father.

11. In what terms does the Bible express the glory which Jesus Christ has acquired as man?

In these, which it puts into the mouth of God the Father: "Sit Thou at My right hand."

12. What is the meaning of the word *sitteth?*

It signifies: 1. That after the work of our redemption, our Saviour is enjoying an unending repose in heaven; 2. That He is King and Judge: King of kings, and Judge of the living and the dead; for a king sits upon his throne, a judge upon his tribunal.

13. Why do we say that Christ sitteth *at the right hand of God?*

Because Christ as God is equal to the Father in all things, and as man enjoys greater power and glory than any mere creature.

Seventh Article of the Creed.

Thence He shall come to judge the living and the dead.

CHAPTER XVI.

THE GENERAL JUDGMENT.

1. Christ's Second Coming.

1. What does the seventh article of the Creed teach us?

It teaches us that the Saviour has been appointed Judge of the living and the dead.

2. When will Christ judge men?

He judges each man at the moment of his death, and this sentence He will publicly confirm at His second coming at the end of the world.

3. How will Christ then come?

Not, as the first time, in humility and weakness, but in all the splendor of His power and glory.

4. Why will Christ appear in all the splendor of His glory?

1. To glorify His sacred humanity, which had been covered with opprobrium; 2. To gladden and console His servants, who adored Him in the humiliation of the flesh; 3. To confound the wicked, who blasphemed and denied His humanity.

Signs of Christ's Second Coming.

5. When will the general judgment take place?

Our Lord has deemed it better for us not to know this; but He has pointed out to us the signs that will precede the day of judgment.

6. Of how many kinds are these signs?

They are of two kinds, remote signs and proximate signs.

7. Which are the remote signs of Our Lord's second coming?

1. The preaching of the Gospel to all nations; 2. A general weakening of faith, and a corruption of morals like that which provoked the deluge; 3. The appearance of Antichrist, the most wicked and impious of beings.

8. How will God intervene in this final struggle?

He will raise up heroes of the faith, whose miracles will far surpass the wonders of Antichrist. Henoch and Elias, whom God took out of this world without subjecting them to death, will return to earth and sustain the Church in this terrible trial.

9. Which are the proximate signs of the last judgment?

Our Lord speaks of them in the following terms:

"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves; men withering away for fear and expectation of what shall come upon the whole world; for the powers of heaven shall be moved."

10. How shall the dead be gathered together?

"He shall send His angels with a trumpet and a great voice; and they shall gather together His elect from the four winds, from the farthest parts of the heavens, to the utmost bounds of them."

2. The General Judgment.

11. What are we to understand by the expression, *the living and the dead?*

By the living, we are to understand the good; and by the dead, the bad.

12. What will Our Lord do before judging men?

"He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left."

13. How shall the case proceed?

The consciences of all men, as if open books, shall be exposed before the eyes of all men, and all the acts of a lifetime shall be made known in an instant.

14. Why will sinners then be unable to move their Judge?

Because for sinners God is "a strict Judge, ... ; who takes no bribes and receives no excuses, but will judge that which is just."

15. What sentence will the sovereign Judge pronounce?

He will say to the good: "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world."

And to the wicked: "Depart from me, ye cursed, into everlasting fire; which was prepared for the devil and his angels."

16. On what will this sentence be based?

For the good, it will be based on their charity to Our Lord in the person of the poor, the unfortunate, and the suffering; for the wicked, on their hardness of heart.

17. What lesson does Our Lord wish to teach us by thus pointing out the reason of His sentence?

That, without excluding other works, works of mercy hold the first rank in his eyes.

18. How soon after it has been pronounced will this sentence be executed?

It will be executed without delay.

19. What will then become of the universe?

It will be purified and renovated.

20. What glory is reserved for Our Lord after the last judgment?

When Satan shall be cast into the pool of fire and brimstone, all things shall be subject to the Man-God, and "the Son also Himself shall be subject to Him, who subjected all things to Himself, that God may be all in all.

SECTION III.

The Holy Ghost and the Work of Sanctification.

Eighth Article of the Creed.

I believe in the Holy Ghost.

CHAPTER XVII.

THE HOLY GHOST.

1. Divinity of the Holy Ghost.

1. Who is the Holy Ghost?

The Holy Ghost is the third person of the Blessed Trinity.

2. What is meant by believing in the Holy Ghost?

To believe in the Holy Ghost is to believe that in God there is a third person, called the Holy Ghost, who proceeds from the Father and the Son, and possesses the same divine nature and substance with them.

3. Is the Holy Ghost God, like the Father and the Son?

Yes, He is God, like the Father and the Son. Therefore, the Holy Ghost is adored and glorified together with the Father and the Son.

4. Who denied the divinity of the Holy Ghost?

The heresiarch Macedonius, who was condemned by the Council of Constantinople, in 381.

5. What distinguishes the Holy Ghost from the other divine persons?

He proceeds from both the Father and the Son by the

operation of the will, or love; while the Son proceeds from the Father alone by the operation of the intellect, or understanding; and the Father proceeds from no one.

6. Why is the term *Spirit* (or Ghost) applied to the third person of the Holy Trinity?

Because He is, as it were, the breath of love of the Father and the Son.

7. Why is this Spirit called *holy?*

Because He is holiness itself, as are also the Father and the Son, and because the sanctification of souls is specially attributed to Him.

2. Mission of the Holy Ghost.

8. What is meant by saying that the Holy Ghost was *sent* by the Father and the Son?

This means that He revealed Himself to the world by works of sanctification.

9. When did the Holy Ghost show Himself visibly?

1. At the baptism of Our Lord, in the form of a dove; 2. On the day of Pentecost, in the form of tongues of fire.

10. What did the tongues of fire signify?

They signified: 1. The miraculous gift of speaking the divers tongues of the nations to whom the Apostles would afterward preach the Gospel; 2. The action of the Holy Ghost in enlightening and purifying the Apostles, and inflaming them with divine charity.

11. What change did the Holy Ghost effect in the Apostles?

He made them new men. They were ignorant: the Holy Ghost taught them all truth. They were full of imperfections, and they were subject to sin: the Holy Ghost purified their hearts, and confirmed them in grace. They were weak and timid: the Holy Ghost strengthened them, and inspired them with courage.

12. What did the Apostles do after receiving the Holy Ghost?

They dispersed through the world, and in a few years founded a large number of churches.

13. What influence had the Holy Ghost already exercised upon the world before the coming of the Saviour?

He had already exercised His mission as sanctifier and inspirer: 1. From the beginning of the world, He was the soul of the society composed of the children of God; 2. He spoke by the prophets, and inspired the sacred writers.

14. What is the invisible mission of the Holy Ghost to the Church?

1. The Holy Ghost governs the Church; 2. He assists it, making it infallible in its teaching; 3. He distributes in the Church those gifts that are known as gratuitous; 4. He makes the Church invincible against the attacks of its enemies.

15. In what relation does the Holy Ghost stand to the soul of each of the faithful?

He is the principle of its supernatural life. Hence He is called the life-giving Spirit.

16. How does the Holy Ghost give the soul supernatural life?

By conferring on it sanctifying grace, which cleanses it from sin, makes it holy and pleasing to God, and enables it to live a divine life.

17. How does a Christian possessed of grace appear in the light of faith?

In the light of faith, the Christian in the state of grace lives two lives marvelously united: a natural life, which consists in the union of soul and body; and a supernatural life, which consists in the union of the soul with the Holy Ghost.

3. Gifts and Fruits of the Holy Ghost.

18. What does the Holy Ghost communicate to the soul together with sanctifying grace?

He communicates His gifts.

19. What is a gift of the Holy Ghost?

A *gift* of the Holy Ghost is a supernatural habit which perfects the soul and disposes it to attend promptly to all the affairs of salvation.

20. Which are the gifts of the Holy Ghost?

Wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

21. Why are these gifts necessary for salvation?

Because no one can enter heaven, unless he is moved and conducted by the Holy Ghost. Now it is by these gifts that the Holy Ghost moves and conducts us.

22. What do the gifts of the Holy Ghost produce in the just soul?

They produce the virtues called the *fruits* of the Holy Ghost.

23. Why are these virtues called fruits?

Because the just soul, being united to Our Lord by the Holy Ghost, as the branch is joined to the vine, produces these virtues as naturally as a good tree produces good fruit.

24. Which are the fruits of the Holy Ghost?

They are chiefly twelve, as enumerated by St. Paul: Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, fidelity, modesty, continence, chastity.

4. Duties to the Holy Ghost.

25. What are our duties to the Holy Ghost?

1. To pay the same worship to the Holy Ghost as to the

Father and the Son, for He is one and the same God with them; 2. To invoke His light and help before our principal actions, and, in particular, when we are preparing to receive the sacraments; 3. To be docile to His inspirations, and to strive to add daily to the sanctity of our soul, the temple wherein He is pleased to receive our adoration; 4. To respect our body and keep it in the greatest purity.

Ninth Article of the Creed.

I believe *in the holy Catholic Church, the communion of saints.*

CHAPTER XVIII.

THE CHURCH AND THE COMMUNION OF SAINTS.

ARTICLE I.—THE CATHOLIC CHURCH.

1. General Notions.

1. What is the Catholic Church?

The Catholic Church is the society of all those who, being baptized, profess the faith of Christ, and are governed by their lawful pastors under one visible head, the Pope.

2. What does the word *Church* signify?

It may signify: 1. The society of the Catholics of a province, as the Church of Macedonia, or of a city, as of Ephesus, and in these cases it is a particular Church; 2. The place in which the faithful assemble.

3. Who founded the Catholic Church?

Jesus Christ Himself founded it when He gave His religion the form of a societey.

4. Whom does Christ wish to be members of His Church?

All men.

5. To what authority did Christ subject the members of His Church?

To the authority of His Apostles, to whom He gave threefold power: 1. The power to teach revealed truth; 2. The power to sanctify souls; 3. The power to govern the faithful by imposing laws on them.

6. To what higher authority did Our Lord make the Apostles themselves subject?

To Simon Peter, whom He placed at their head.

7. Why was the authority conferred on the Apostles and on St. Peter not to end with them?

It was to be transmitted to the bishops as successors of the Apostles, and to the Pope as successor of St. Peter, because it was established not for them personally, but for the Church which was to endure through all ages.

8. How is the Church divided according to the state of its members?

Into the Church *militant,* the Church *suffering,* and the Church *triumphant,* according as the members are on earth, in purgatory, or in heaven.

9. How is the Church militant divided as a society?

Into the Church *teaching* and the Church *taught.* The former comprises the bishops in union with the Pope; the latter, the rest of the faithful.

10. What are the constituent elements of the Church when viewed as an organism or living body?

When viewed as an organism or living body, the Church has two constituent elements: an internal element, or *soul,* and an external element, or *body.*

11. In what does the soul of the Church consist?

It consists in sanctifying grace, together with the infused virtues and the gifts of the Holy Ghost.

12. What is the body of the Church?

It is the visible society composed of those who outwardly profess the faith of Christ, partake of His sacraments, and obey the pastors established by Him.

13. Why did Christ found the Church?

He founded the Church to sanctify men in this life, and thereby to secure for them after death, the glory of the beatific vision.

2. Necessity of Belonging to the Church.

14. Why is it necessary to belong to the Church in order to be saved?

Because salvation outside the Church is just as impossible as salvation without Christ.

15. How has Christ made known to us that there is no salvation outside the Church?

By these words of the Gospel: *If he will not hear the Church, let him be to thee as the heathen and the publican.—He that heareth you, heareth Me; and he that despiseth you despiseth Me.*

16. For whom is there no salvation outside the Church?

For whoever wilfully remains outside the Church, refusing to profess the faith taught by the Church, to partake of her sacraments, and to obey her laws.

17. How is salvation possible to those who are involuntarily outside the Church?

They may be saved if they serve God to the best of their ability and live according to their conscience. But their salvation will be effected, not outside the Church, but in the Church, to the soul of which they really belong.

18. Who do not belong to the Church?

Infidels, heretics, schismatics, excommunicates, and apostates do not belong to the Church.

19. What are infidels?

Infidels are such as have not received baptism; as Jews, Mahometans, Brahmanists, Buddhists, and idolaters.

20. What are heretics?

Heretics are such as, although baptized, reject one or more articles of faith taught by the Church, as Protestants.

21. What are schismatics?

Schismatics are such as are separated from the Catholic Church, refusing to recognize and obey its lawful pastors. The Greeks and Russians are schismatics.

22. What are excommunicates?

Excommunicates are they who, for some grievous crime have been cut off from the Church and deprived of its spiritual blessings.—They who enter secret societies thereby become excommunicates.

23. What are apostates?

Apostates are they who, after making profession of the Catholic faith, have totally renounced it.

24. Why are sinners still members of the Church?

Because, unless their sin be one like heresy, schism, etc., it does not destroy the social bonds that unite the members of the Church.

3. Attributes of the Church.

25. Which are the attributes of the Church?

Visibility, perpetuity, indefectibility, and infallibility.

26. In what does the visibility of the Church consist?

It consists in this, that the Church is manifest to men: 1. As a society; 2. As a society established by Christ.

27. In what does the perpetuity of the Church consist?

In this, that the Church is to last without interruption to the end of the world.

28. In what does the indefectibility of the Church consist?

In this, that the Church must preserve unchanged all that it has received from its divine Founder: dogmas, morals, sacraments, and social organization.

29. In what does the infallibility of the Church consist?

In its privilege of neither deceiving nor being deceived, when it teaches the doctrine of Christ

30. To what truths does the infallibility of the Church extend?

1. To all revealed truths contained in Holy Scripture and Tradition; 2. To all truths which, though not formally revealed, are yet intimately connected with revealed truths.

31. Is the Church infallible in the purely natural order?

The Church is not infallible in the purely natural order, as in the mathematical and physical sciences. But when human reason in the guise of science, contradicts faith, it is the right and the duty of the Church to condemn the so-called scientific conclusions which are opposed to revelation.

32. In whom does the infallibility of the Church reside?

It resides in the Pope speaking *ex cathedra,* either alone or in union with the bishops of the church.

33. When does the Pope speak *ex cathedra?*

He speaks *ex cathedra* when, in the discharge of his office as Pontiff and Doctor of all Christians and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church.

34. What is a Christian's duty with respect to the truths taught by the Church?

He must accept them without reserve; he must believe them and love them.

4. Marks of the Church.

35. How many churches did Christ found?

Christ founded but one Church.

36. What religious societies, nevertheless, claim the honor of being the true Church of Christ?

The *Roman* Church, and many other societies, some of which bear the name of *Protestant Churches,* and others that of *Greek Church.*

37. Why is it necessary to know which of these religious societies is the true Church of Christ?

Because it is only in the true Church that men can work out their salvation.

38. How may the true Church be known?

It may be known by the distinctive marks or notes which Christ has given to His Church.

39. Which are these marks?

Those that we profess in the Nicene Creed: the Church is one, holy, catholic, and apostolic.

40. Why is it that the Church cannot even be thought of without these marks?

1. If the Church were not *one,* it would not be true, for unity is an essential mark of truth; 2. If the Church were not *holy,* it could not sanctify men; 3. If the Church were not *catholic,—i. e.,* suited to all races, all countries, and all governments,—it could not, as Christ wills, offer means of salvation to all men; 4. If the Church were not *apostolic, i. e.,* founded on the Apostles, it would not have its doctrine and mission from Christ.

41. Why is the Church of Rome *one?*

1. Because all its members profess the same faith; 2. Receive the same commandments of God and of the Church, and partake of the same sacraments; 3. Obey the same supreme head, the Pope.

42. Why is the Church of Rome *holy?*

Because it acknowledges no other founder than the Holy

of holies, the Son of God made man; 2. Because everything in its dogmas, morals, worship, and discipline, is not only pure and above reproach, but also calculated to withdraw from evil and lead to the practice of the highest virtues; 3. Because all who have kept the commandments have been good and virtuous, and all who have followed the counsels perfectly have become great saints.

43. Is the Church of Rome *catholic?*

This mark is so essential that from it the Church gets its name.

Although in the beginning the Church did not exist in every country of the known world, yet even then it possessed *radically* and *fundamentally* the power of spreading and developing, just as the seed contains the trunk and branches of the tree. From the time of the Apostles who preached throughout the whole world, the Church has never ceased to speak to men, and to outnumber in membership all dissenting sects, even taken collectively.

44. Why is the Church of Rome *apostolic?*

Because: 1. It has never taught any other doctrine than that of the Apostles; 2. Its mission comes from Christ through the Apostles: for the two hundred and sixty Popes who have sat successively in the chair of Rome are the successors of the Apostle St. Peter, and all the other episcopal sees have been founded either by the Apostles in union with St. Peter, or by the Popes, his heirs.

45. What are we to conclude from the fact that the Church of Rome possesses those marks which Jesus Christ willed His Church to have?

We are to conclude that the Church of Rome is the true Church.

46. What proves the Church of Rome *divine?*

The *marks* of the Church, its *propagation,* and its unchangeable *stability;* for these are miracles attesting that

the Church is a creation of God in the supernatural order.

47. Are the marks of the true Church found in the dissenting Churches?

No, they are absent from both the Protestant Churches and the Greek Church, as may easily be verified by their history or by an examination of their present state.

48. Why then is the Church so bitterly persecuted?

The Church is hated and persecuted because it condemns pride, sensuality, and injustice; and because it is the true Church of Christ. For just as in His life on earth Our Lord was hated in His own person, so He is now hated and persecuted in the Church which He made to His own image and likeness.

5. Constitution of the Church.

49. What have we to study about the constitution of the Church?

Since the Church is a society, there are two elements in it that we should study: 1. The body of the Church; 2. The soul or animating principle of this body, viz., the authority.

The Body of the Church.

50. Of what elements is the body of the Church composed?

It is composed of the pastors and the faithful.

51. How are the pastors divided?

They are divided into pastors of the first order, viz., the Pope and the bishops; and pastors of the second order, viz., rectors of parishes and all priests charged with a ministry referring to the salvation of souls.

52. Who is the supreme pastor of the Church?

Our Holy Father, the Pope.

53. What is the Pope?

The Pope is the vicar of Christ, the successor of St. Peter, and the visible head of the Church.

54. Who is the invisible head of the Church?

Our Lord Jesus Christ, who is always present in the Church to guide and assist it.

55. Why is the Pope called the vicar of Christ?

Because he holds Christ's place and represents Him upon earth.

56. Why is he called the successor of St. Peter?

Because he has inherited the authority of St. Peter, who was prince of the Apostles and the first head of the universal Church.

57. From whom does the Pope hold his spiritual powers?

He holds them directly from Christ.

58. Who cooperate with the Pope in the government of the Church?

Principally the cardinals. The collective body of cardinals is known as the Sacred College.

59. What powers do cardinals possess?

1. They form the ordinary council of the Pope; 2. They preside over the different Sacred Congregations, to each of which, subject to the orders of the Pope, is assigned its special work referring to the government of the Church; 3. During the vacancy of the Holy See, they discharge urgent business; 4. They alone have the right to elect the new Pope, and he is ordinarily chosen from among them.

60. Who, after the Pope, are lawful pastors of the Church?

The bishops who have been canonically instituted, *i. e.,* who have received from the sovereign Pontiff a diocese to govern.

61. What are bishops?

Bishops are successors of the Apostles, who have been

charged by the Holy Ghost with the spiritual government of dioceses under the authority of the Pope.

62. Why are the bishops successors of the Apostles?

Because the mission which the Apostles had received, to teach all nations to the end of time, had to pass from their hands at death, to those of men clothed with the same dignity and the same authority.

63. From whom do bishops have the power of governing their dioceses?

From the Pope alone. Hence he alone has the right to dispossess a bishop of his see.

Any government that has received from the Holy See the privilege of designating subjects for the episcopacy, simply presents their names to the Pope for election. It confers on them no spiritual jurisdiction, and therefore cannot take away their powers from them.

64. In what respect are bishops equal?

As bishops they are all equal; for they all possess the perfection of the priesthood. Nevertheless to certain episcopal sees are attached titles, which sometimes are only honorary, and sometimes confer the right to a more extended jurisdiction.

65. Which are these titles?

They are those of *archbishop* or *metropolitan,* and of *primate* and *patriarch.*

66. Who are called *archbishops* or *metropolitans?*

Those bishops who are at the head not only of a diocese but also of an ecclesiastical province, the other bishops of which are called their suffragans.

67. Who are *primates?*

Those bishops whose authority extends to all the archbishops and bishops of a given kingdom or country.

68. Who are *patriarchs?*

Those bishops whose jurisdiction is superior to that of archbishops and primates and extends to a whole nation or a vast territory.

69. Who are pastors of the second order?

Those who govern parishes under the authority of their bishops. They are also called rectors.

70. From whom do these pastors hold their powers directly?

They hold them directly from the bishops.

71. What auxiliaries may a pastor have?

When a parish is large, he may have as auxiliaries priests, who are called *vicars* or *assistants.*

72. What other cooperators besides the pastors have the bishops?

All priests charged with the salvation of souls, such as *almoners* or *chaplains.*

73. Why is it not sufficient to be bishop or priest in order to be a lawful pastor?

Because a bishop must also be sent into a diocese by the Pope, and a priest must be sent into a parish by the bishop. In other words, a pastor must have not only the *power of order,* but also the *power of jurisdiction.*

74. What is meant by the power of order?

The power of order is the power conferred on a bishop by his consecration; on a priest, by his ordination; and so on for the inferior orders.

75. What is meant by the power of jurisdiction?

The power of jurisdiction is the power conferred by a superior on a subject, to exercise lawfully a spiritual function.

76. What does the power of jurisdiction determine?

It determines precisely the territory within which, the things upon which, and the persons over whom, bishops and priests are called to exercise their ministry.

77. How is the power of jurisdiction communicated?

Priests receive their jurisdiction from the bishop of the diocese; bishops receive theirs from the Pope; and the Pope holds jurisdiction from Jesus Christ.

A bishop who did not have his spiritual powers from the Pope, a pastor who did not have his from the lawful bishop, would be an *intruder* or *schismatic.*

78. Is it lawful to receive the sacraments from an intruded pastor?

Only in case of mortal illness, when it is impossible to have a worthy minister, is it lawful to receive absolution from an intruded pastor; and even then only when no scandal is thereby given to others.

79. What name is given to those Christians who are not priests in the Church?

They are called *laymen* or simply the *faithful.*

80. Have the faithful any share in ecclesiastical authority?

No; but they can help to render it much more effective, especially when called by their talents to defend religion and the Church against the attacks of the impious.

Authority in the Church.

81. With what authority has Christ invested the Church teaching?

He has invested it with triple authority, *doctrinal, sacerdotal,* and *governmental;* for being doctor, pontiff, and king, He has commissioned the pastors of His Church to teach the faithful, to sanctify them by the administration of the sacraments, and to direct them in the way of salvation. All the members ought to be perfectly united and entirely submissive to the Church, if they wish to share in its life and to work out their salvation.

82. To whom does authority in the Church belong?

It belongs to the sovereign Pontiff principally and absolutely, and to the other bishops secondarily and depend-

ently on the Roman Pontiff. For it is to them alone in the person of St. Peter and the other Apostles, that Christ has said: "Go, teach all nations, . . . teaching them to observe all things whatsoever I have commanded you.

Authority of the Roman Pontiff.

83. Why does the Roman Pontiff possess supreme authority in the Church?

Because, as successor of St. Peter, he has the primacy which Our Lord conferred on the prince of the Apostles.

84. Is it of faith that Christ conferred the primacy on St. Peter?

Yes, the Vatican Council declares anathema whoever denies it.

85. What is the Gospel teaching on this point?

The Gospel teaches us: 1. That Christ prepared for this primacy by giving Simon, son of John, a new name, that of Cephas or Peter, a name signifying a prerogative of Christ; 2. That He promised him the primacy, when He said to him: "Thou art Peter, and upon this rock I will build My Church;" 3. That He conferred the primacy on him when, after His resurrection, He said to Peter: "Feed My lambs, feed My sheep."

86. From the standpoint of doctrine, in what does the primacy of the Pope consist?

In this, that he is the principal doctor, guardian, and defender of revealed truth.

87. What follows from this?

That it belongs to the Pope: 1. To define all that Christ has prescribed to be believed, to be done, and to be avoided, in order to attain heaven; 2. To point out and condemn all errors contrary to revelation.

88. Is the Pope infallible in his teaching?

Yes, it is a divinely revealed dogma that the Pope is

infallible when he teaches *ex cathedra.* So the Vatican Council defined, in accordance with the Gospel and Catholic Tradition.

89. Why must the Pope be infallible?

In order that all Christians following his direction may be sure of not wandering from the way of salvation.

90. How does infallibility differ from impeccability?

Infallibility is the impossibility either of deceiving or being deceived in teaching others; impeccability is the impossibility of offending God, *i. e.,* of committing sin. The Pope is infallible, but not impeccable.

91. In what does the primacy of the Pope consist, when viewed as an administrative authority?

It consists in the full power of jurisdiction in whatsoever pertains to the discipline and government of the Church.

92. What powers does the Pope possess in their fulness?

He possesses: 1. *Legislative power,* which gives him the right to make for the whole Church such laws as are necessary for the spiritual welfare of souls;

2. *Executive* or *administrative* power, in virtue of which he governs the Church with supreme authority, conformably to established laws;

3. *Judiciary* or *coactive* power, by which he can pronounce judgment on those who break the laws of the Church and inflict punishment on them.

93. Does the Pope possess none but spiritual power?

He also possesses temporal power in the States of the Church.

94. Why is this power legitimate?

Because it rests on the best possible titles:

1. On the election and choice of those nations which, when abandoned by the emperors of the East, sought refuge under the protection of the Popes;

2. On the just conquests of Pepin and Charlemagne and on the free grant of the Countess Matilda;

3. On a prescription of over ten centuries.

95. Why is this power necessary?

In the present state of human affairs, this sovereignty is absolutely necessary for the good of the Church and the free government of souls.

96. Why has the sovereignty of the Pope a sacred character?

It has a sacred and inviolable character, because it is bound up with the greatest interests of religion.

97. What crime did the usurpers of the States of the Church commit?

They were guilty of sacrilege. Moreover, the Council of Trent decreed excommunication against every Christian, who directly or indirectly, does injury to these States.

The Authority of Bishops and Councils.

98. Why have the bishops, by divine right, the power to teach and govern the faithful?

Because they are, by divine right, successors of the Apostles, just as the Pope is the successor of St. Peter, the chief of the Apostles.

99. What powers have bishops in their dioceses?

They have *legislative, administrative,* and *judiciary* or *coactive* power; in other words, they have, within the limits of their respective dioceses, the same power that the Pope exercises over the whole Church.

100. What is there in common between the authority of the Pope and that of the bishops?

Just as the Pope is the Pastor and head of the whole Church, so the bishops are pastors and heads of their respective churches or dioceses. But while the Pope possesses authority absolutely over the whole Church, the

bishops exercise theirs only within the limits of their respective dioceses.

101. What is a council?

A *council* is an assembly of bishops convened for the purpose of treating of matters pertaining to religion.

102. How many kinds of council are there?

Two: the *general* or *œcumenical* council, which represents the universal Church; and the *particular* council, which represents one or more provinces.

103. What is a general or œcumenical council?

It is one in which the Pope and the bishops assemble, either personally or through their representatives, to deliberate and pronounce judgment on matters of doctrine or discipline.

104. What authority has a general council?

It has the same authority as the Church itself in everything that has reference to religion; for a general council that has been regularly constituted, represents the universal Church.

105. What is a particular council?

It is a council in which the bishops of a nation or a province assemble to deliberate and pronounce judgment on matters of doctrine or discipline.

106. Is a national or provincial council infallible?

No, unless it be expressly confirmed by the Sovereign Pontiff, who would thereby render its decisions obligatory on all the faithful.

6. Relations of Church and State.

Independence and Rights of the Church.

107. Why are the Church and the State two distinct societies?

Because they differ in origin, in authority, in object, and in end.

108. How do the Church and civil society differ in origin?

The Church was founded by a free act of God made man; civil society results from the needs and tendencies that are natural to man. The former comes from God as author of grace; the latter, from God as author of nature.

109. How do they differ in authority?

The Church is governed, according to the will of Christ, by St. Peter and his successors, by the Apostles, and their successors; civil society is governed by powers differing in form according to time and place.

110. How do they differ in object?

The Church has for its object religious truth and virtue; whereas civil society looks only to temporal and earthly interests.

111. How do they differ in their end?

The end of the Church is to lead man to everlasting happiness; the immediate end of civil society is to procure the temporal prosperity of its members.

112. Why are the qualities of the Church superior to those of civil society, or the State?

Because the Church is a religious and supernatural society, while the State is temporal and natural. The Church is a universal, immutable, and immortal society, while the State is particular, variable, and temporal.

113. Why is the Church independent of the State?

1. Because its origin, authority, object, and end are not from the State, but from Christ; 2. Because Christ willed that His Church, like Himself, should be independent of all earthly power.

114. Why is the Church superior to the State?

Because the end to which the Church tends is the noblest of all ends.

115. In what order or respect is the State subordinate to the Church?

In the spiritual order and in all things referring to that order.

116. What right has the Pope in virtue of this supremacy?

The right to annul those laws or acts of government that would injure the salvation of souls or attack the natural rights of citizens.

Union of Church and State.

117. What more should the State do than respect the rights and the liberty of the Church?

The State should also aid, protect, and defend the Church.

118. On what is this duty founded?

On the obligation of civil society to profess religion. For, since nations come from the Creator, they owe Him, as nations, adoration, love, and obedience, just as do individuals.

119. What then is the principal obligation of heads of States?

Their principal obligation is to practise the Catholic religion themselves, and, as they are in power, to protect and defend it.

120. Has the State the right and the duty to proscribe schism or heresy?

Yes, it has the right and the duty to do so both for the good of the nation, and for that of the faithful themselves; for religious unity is the principal foundation of social unity.

121. When may the State tolerate dissenting worships?

When these worships have acquired a sort of legal exist-

ence consecrated by time and accorded by treaties or covenants.

122. May the State separate itself from the Church?

No, because it may not withdraw from the supreme rule of Christ.

123. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

This doctrine is called *Liberalism.* It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

124. Why is Liberalism to be condemned?

1. Because it denies all subordination of the State to the Church; 2. Because it confounds liberty with right; 3. Because it despises the social dominion of Christ, and rejects the benefits derived therefrom.

ARTICLE II.—THE COMMUNION OF SAINTS.

1. Union among the Members of the Church.

125. What is the communion of saints?

The communion of saints is a community of spiritual goods among the members of the Church.

126. Who are members of the Church?

All those who are united together under a common head, viz., Christ.

127. In how many different states are the members of the Church?

In three different states: 1. Some are still on earth, fighting the enemies of salvation; they form the *Church militant;* 2. Others are completing in purgatory the work of atoning for their sins; they constitute the *Church suffering;* 3. The rest are actually enjoying with the angels the

happiness of heaven; they form the *Church triumphant.*

128. How are the members of the Church united?

They are united as children of the same family, citizens of the same State, subjects of the same government, stones of the same building, members of the same physical body.

129. Why are the members of even the Church militant called saints?

Because they have been sanctified by baptism, and are called to holiness.

2. The Spiritual Goods of the Church.

130. Which are the spiritual goods of the Church?

The spiritual goods are the treasury of the Church. They consist of the merits of Christ our Lord, of the Blessed Virgin, and of the saints, the holy sacrifice of the Mass, the prayers and good works of the faithful.

131. How can merits enter the common treasury of the Church?

In every meritorious work there is one part which is *personal* and peculiar to him who does the good work; and there is another part which is *reversible, i. e.,* applicable to those who have not themselves merited.

The reversible part is both satisfactory and impetratory: *satisfactory,* inasmuch as it obtains from God the total or partial remission of the temporal punishment due to sin; *impetratory,* inasmuch as it obtains new graces from God.

It is the reversible part which goes into the treasury of the Church.

132. How great are the riches contained in the treasury of the Church?

They are priceless, for the merits of Christ are infinite, and those of the Blessed Virgin are beyond comparison. Moreover, with these are joined the superabundant merits of the saints in heaven and the just on earth.

133. What is meant by the superabundant merits of the saints?

Whatever in the satisfactions offered by the saints, or by the just on earth, is in excess of their debts to divine justice.

3. Community of Spiritual Goods.

134. How do the members of the Church help one another?

By sharing with one another the spiritual goods contained in the treasury of the Church.

135. How do the faithful on earth commune with the saints in heaven?

The faithful pay a worship of honor to the saints and pray to them. The saints in turn intercede for them with God, and obtain for them abundant graces through the merits of Christ and their own merits.

136. How do the faithful on earth communicate with the souls in purgatory?

The faithful on earth intercede for the souls in purgatory and beg God to deliver them or at least to relieve them.

It is a pious belief that the souls in purgatory in their turn pray for the faithful on earth, and especially for those who, pitying their lot, pray for their deliverance.

137. How do the saints in heaven communicate with the souls in purgatory?

They aid them by suggesting to the faithful on earth the thought of making satisfaction for them: while the souls in purgatory worship the saints and thus procure them an increase of joy and happiness.

138. How do the faithful on earth communicate with one another?

They intercede for one another; they beg of God the conversion of sinners, the perseverance of the just, the exaltation of Holy Church, and the cessation of the scourges that afflict mankind. Moreover, the graces that each one

receives and the good works that he performs, are profitable to all.

139. Do we know how far the members of the Church share in its spiritual treasures?

We do not. God has not revealed to us how in His wisdom He applies them to those in need thereof. Yet we cannot doubt that this application depends greatly on the dispositions of each one.

140. What share have sinners in the spiritual treasures of the Church?

They share in all the blessings except such as require the state of grace and are, therefore, reserved for the just. Although they are sinners, yet they are still members of the Church. Therefore, they share in the communion of saints, and through the merits of their brethren, may receive the grace of conversion.

141. Who have no share in the communion of saints?

Infidels, heretics, schismatics, apostates, and excommunicates. Since they do not belong to the Church, they have no share in her spiritual blessings.

Tenth Article of the Creed.

I believe the *forgiveness of sins.*

CHAPTER XIX.

THE FORGIVENESS OF SINS.

1. The Power of Forgiving Sins.

1. What is meant by believing the forgiveness of sins?

Believing the forgiveness of sins is believing that Christ gave His Church the power to forgive all sins.

2. What is meant by forgiving sins?

To forgive sins is to pardon them, to blot them out, to destroy them as utterly, so far as their guilt and everlasting punishment are concerned, as if they had never been committed.

3. To whom does the power of forgiving sins belong?

This power belongs to God alone; for it belongs to the offended party alone to pardon the offense, as only the creditor can release the debtor from his debt.

4. Why has Our Lord this power of forgiving sin?

Our Lord has this power, for: 1. As God, He is equal to His Father; 2. As man, He has received this power from His Father; 3. As Saviour, He has bought this power with His precious blood.

5. To whom did Christ communicate the power of forgiving sin?

To the Apostles, on the very day of His resurrection, when He said to them: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained."

6. Was it only to His Apostles that Christ gave the power of forgiving sins?

He gave it in their person to the Church, that to the end of time man might have a means of reconciliation with God.

7. Who in the Church have the power to forgive sins?

This power belongs to the Pope, the successor of St. Peter, to the bishops, the successors of the Apostles, and to priests approved by the bishops.

8. How far does this power of the Church to forgive sins extend?

It has no limits. It is an absolute and universal power; *absolute, i. e.,* without reserve or restriction; *universal, i. e.,* extending to all sins without exception, however numerous and enormous they may be.

9. Does God place any conditions to the forgiveness of sins?

Yes, God is master of His gifts, and He grants forgiveness of sins only on the conditions which He in His wisdom has determined.

10. Who are to judge of these dispositions?

The ministers of the Church, to whom Christ gave the power both to retain and to forgive sins.

11. Why is it that these dispositions do not of themselves give the sinner the right to pardon?

Because they are only a necessary condition that God requires. The forgiveness of sins is still a gratuitous gift of the mercy of God, who pardons in virtue of Christ's merits.

2. How This Power is Exercised.

12. How does the Church forgive sins?

The Church ordinarily forgives sins by the sacraments of baptism and penance; in exceptional cases, by extreme unction.

13. What sins are we bound to confess?

All mortal sins, even those that may have been effaced by perfect contrition.

14. Must we confess venial sins also?

No, for we can obtain forgiveness of them by other means.

15. What punishment does the Church always remit when she absolves the sinner?

The everlasting punishment due to mortal sin.

16. Has the Church also the power to remit the temporal punishment due to sin?

Yes, the Church has the power to remit it wholly or in part; and this she does by sacramental penance or by indulgences.

17. On what is this power of indulgences based?

On these words of Christ: "Whatsoever you shall loose on earth, shall be loosed also in heaven."

Eleventh Article of the Creed.

I believe *the resurrection of the body.*

CHAPTER XX.

THE RESURRECTION OF THE BODY.

1. The Dogma of the Resurrection.

1. What does the eleventh article of the Creed teach us?

It teaches us that at the end of the world, before the last judgment, the soul of every man will resume its proper body, never more to be separated from it.

2. Why do we say, the resurrection of *the body?*

Because, in this new union of body and soul, it is the body, and not the soul, that will return to life.

3. How is the dogma of the resurrection proved?

1. By the teaching of the Church, as expressed in various Creeds; 2. By Holy Scripture, which expresses this truth in many passages; 3. By reason itself, which tells us that the body ought to share in the reward or punishment of the soul in the next life, since in this world it is the instrument of the soul for good or evil.

4. What images of the resurrection may be found in nature?

The tree, which seems to die in winter to revive in spring; the grain of wheat, which rots in the ground to become in summer the golden ear; the caterpillar, which comes forth from the chrysalis as a butterfly.

5. How is the resurrection of the dead possible, since the elements

of human bodies undergo so many changes after death and in the course of ages?

The resurrection at the end of time is indeed a subject of wonder to our reason. But since God is omnipotent, it cannot be more difficult for Him to recover the essential elements of the body than it was to create them.

2. State of the Risen Body.

6. In what state will God raise up our bodies?

It is presumed that He will raise them up, including even those of the damned, in the state of integrity and complete development in which Adam and Eve were created.

7. What difference will there be between the bodies of the just and those of the reprobate?

The souls of the just transfigured by heavenly glory, will impart to their bodies qualities which the bodies of the reprobate will not possess.

8. What, then, will be the qualities of the risen bodies of the just?

Impassibility, brightness, agility, and subtility.

9. What is *impassibility?*

It is a preternatural quality which makes the body no longer subject to suffering and death.

10. What is *brightness?*

It is a preternatural quality which renders the body brilliant as the sun.

11. What is *agility?*

It is a preternatural quality which enables the body to move with the rapidity of thought.

12. What is *subtility?*

It is a preternatural quality which enables the body to pass through matter without dividing it, just as light passes through glass.

13. What shall be the state of the bodies of the reprobate?

They shall be immortal like those of the blessed, but they shall be deprived of the supernatural qualities of glorified bodies.

14. Why shall they be deprived of these qualities?

Because a soul that has been cursed by God and separated from Him, cannot fail to make the body that is united to it a sharer in its misery.

Twelfth Article of the Creed.

I believe *the life everlasting.*

CHAPTER XXI.

LIFE EVERLASTING.

Life Everlasting in General.

1. What is life everlasting?

It is a life that will follow this present life, and will never end.

2. Is eternity the same for all men?

It is a life of happiness for the just and a life of frightful torments for the wicked.

3. What is the meaning of the expression, *life everlasting?*

It signifies the unending happiness of the just, as everlasting death signifies the unfortunate state of the damned.

4. What truth does the dogma of everlasting life suppose?

This dogma supposes the truths called the *last ends* of man; viz., death, judgment, heaven, and hell.

5. Why are these truths called the *last ends* of man?

Because death is the last instant of man's present life;

judgment is the last sentence that determines his lot; heaven is the last recompense of the just; and hell, the last punishment of the wicked.

6. What other truth completes the truths called the last ends?

The dogma of *purgatory,* the abode of those souls who have something to expiate before entering into life everlasting.

7. Why is it useful to think often of the last ends of man?

It is useful so to do, because it leads us effectually to shun sin and practise virtue.

1. Death.

8. What is death?

Death is the separation of soul and body for a time.

9. Why is death a separation?

Because death disunites, but does not destroy, the parts of which man is composed. It does not destroy the soul, because the soul is a simple and spiritual substance, and is, therefore, naturally immortal. It does not destroy the elements of which the body is composed, because none of God's creatures is ever annihilated.

10. Why is the separation said to be temporary?

Because, on the day of resurrection, the soul will again be united to its own body.

11. Of what does death deprive man?

Death deprives man of all that he possesses here below, and reduces his body to dust.

12. What does faith teach us concerning death?

It teaches us that death is inevitable, that it is a punishment of sin, that it will befall each of us but once, that it will fix our lot irrevocably.

13. Do we know the hour of our death?

No; God has not made known to us the hour and place of our death, the manner of our death, nor the state of our soul in that last decisive moment.

14. Why does God leave us in ignorance of the hour of our death?

To teach us that we must always be ready to appear before Him.

15. Is death the same for all?

No; that of the just man is precious in the sight of the Lord, and that of the wicked is very evil.

16. Why is the death of the just man precious?

Because it ends his exile, and it admits him to the abode of light and happiness.

17. Why is the death of the sinner frightful?

Because it separates him forever from all that he has loved, and casts him into the everlasting fire of hell.

18. Since death decides our lot for eternity, what should we do?

We should: 1. Often think of death, and be well persuaded that it is near at hand; 2. Put our conscience in order without delay, and be always ready to appear before God, for death will come as a thief; 3. Desire ardently to die the death of the just.

2. Judgment.

19. What is judgment?

It is the sentence by which God determines the lot of each man for eternity.

20. How many judgments will there be?

Two: a particular judgment and a general judgment.

21. What is the *particular* judgment?

It is that which is pronounced at the moment of death.

22. How do we know that for each man there is a particular judgment?

We know it from the teaching of the Church, the infallible interpreter of Holy Scripture and of Catholic tradition.

23. Where and when does the particular judgment take place?

In the place and at the time in which the soul leaves the body.

24. On what is the soul then judged?

On the good and the evil that it has done.

25. What sentence does the sovereign Judge then pronounce?

A definite and irrevocable sentence of life or death.

26. Whither does the soul go after judgment?

It goes immediately either to purgatory, if something yet remains to expiate; or to heaven, if it is absolutely pure; or to hell, if it is stained with one or more grievous sins for which it would not do penance.

27. What is the *general* judgment?

It is that judgment which will take place at the end of time, and in which man will be judged, not only as an individual, but as a member of the human race.

28. Why should there be a general judgment?

That full and entire justice be done to God, to Christ, and to men, whether just or sinners.

29. Will the sentence pronounced at the general judgment differ from that of the particular judgment?

No, it will only be its solemn confirmation. Nevertheless, since the general judgment will take place after the resurrection of the body, it will be pronounced on the whole man, body and soul, for the body also is to share in the soul's reward or punishment.

30. How should we prepare for judgment?

By judging ourselves, that we may not be judged.

3. Purgatory.

31. What is purgatory?

It is a place of suffering in which the souls of the just complete the expiation of their sins before entering heaven.

32. How do we know that there is a purgatory?

We know it from Holy Scripture, and also from the formal teaching and the constant practice of the Church.

The existence of purgatory is confirmed by reason itself and by the traditions of the various peoples of the earth.

33. What pains are endured in purgatory?

There are two: the pain of loss and the pain of sense.

34. In what does the pain of loss consist?

It consists in the temporary privation of the vision of God. This punishment is the greatest experienced by the souls in purgatory, on account of the liveliness of their faith and the perfection of their charity.

35. In what does the pain of sense consist?

It consists in physical suffering, caused by a real fire, whose mysterious power acts on the soul as if the soul were still united with its body.

36. Do we know the intensity and duration of the pains of purgatory?

No. All that we know is that these pains are proportionate to the number and gravity of the faults to be atoned for, and that souls are delivered only when they have paid the last farthing.

37. Do the pains of purgatory surpass the sufferings of earth?

"The fire of purgatory," says St. Augustine, "is more terrible than all that man can suffer in this life."

38. By whom may the souls in purgatory be helped?

By the members of the Church militant.

39. What motives have we for affording relief to the souls in purgatory?

It is for us: 1. A duty of religion to help them; 2. A duty of justice or gratitude; 3. A duty of charity; 4. A duty of personal interest.

40. How can we help the souls in purgatory?

We can help them: 1. By the three eminent good works: prayer, fasting, and alms-deeds; 2. By indulgences gained for their intention; 3. By the Holy Communion and, above all, by the holy sacrifice of the Mass.

41. What should we do to avoid purgatory?

We should: 1. Guard against the slightest faults; 2. Atone by penance for the sins whose guilt has already been forgiven us.

4. Heaven.

42. What is heaven?

Heaven is the place where the angels and saints enjoy perfect and everlasting happiness, in the vision and the possession of God.

43. How is the existence of heaven proved?

1. By Holy Scripture, which speaks again and again of the happiness of heaven, of the kingdom of heaven, and of life everlasting; 2. By the teaching of the Church, which affirms this truth in all her creeds and in her liturgy; 3. By reason, which demonstrates the necessity of another life, in which virtue will receive adequate reward; 4. By the unanimous belief of men in a future life wherein the good will enjoy perfect happiness.

44. In what does the perfect happiness of a rational creature consist?

It consists: 1. In exemption from all evil; 2. In the everlasting possession of all good.

45. Is there no evil in heaven?

In heaven there is neither physical nor moral evil.

46. Why is heaven the possession of all good?

Because the blessed possess God, the sovereign good.

47. What effect is produced in the blessed by seeing God face to face and possessing Him forever?

It causes them to rejoice in the Lord with unspeakable joy.

48. Why is it impossible for us, while on earth, to conceive the happiness of heaven?

Because this happiness is far above and beyond all our experience, and the things of earth cannot be compared to those of heaven.

49. Is the happiness of heaven the same for all the elect?

It is the same in its object, because for all there is the same God to see, to possess, and to enjoy. But it differs in degree according to the merits of the blessed.

50. Who go to heaven?

Those departed souls who are in the state of grace and free from even venial sin, and who have paid to divine justice the temporal penalty due to their sins.

51. What should we do to merit heaven?

We should: 1. Often think of it, and desire it with all the ardor of our soul; 2. Shun sin and practise virtue; 3. Suffer with patience the trials of this life, hoping for heaven as our reward.

5. The Limbo of Infants.

52. What is the limbo of infants?

It is the place wherein are detained the souls of those infants who have died without baptism.

53. Are the souls of these infants shut out from life everlasting?

The souls of these infants are shut out from life everlasting, which consists essentially in the vision of God face to face.

This has been defined by several councils against the Pelagians and the Calvinists.

54. Do the souls of these infants suffer?

They do not suffer the pain of sense. And although they experience the pain of loss, yet it is not accompanied with regret and despair as in the case of the reprobate. According to the opinion generally accepted, they enjoy a kind of natural happiness.

6. Hell.

55. What is hell?

Hell is the place in which the reprobate are condemned to suffer forever with the devils.

56. How is the existence of hell proved?

1. By Holy Scripture, where this truth is proclaimed in a multitude of passages; 2. By the teaching of the Church, which has defined this dogma in several councils; 3. By reason, which demands that the evil remaining at the end of one's life be punished in another life, as it also demands that the good not fully recompensed here have its reward hereafter; 4. By the tradition of peoples; for men have always and everywhere believed that there is a place of torment for the obstinate sinner.

57. Which are the essential pains of the damned?

The pain of loss and the pain of sense.

58. In what does the pain of *loss* consist?

It consists in the everlasting privation of the vision of God. This punishment is damnation properly so called, and is the greatest of the torments endured by the reprobate.

59. In what does the pain of *sense* consist?

It consists principally in punishment by fire; *i. e.,* in physical suffering caused by a real fire. This fire is fed and sustained by God's omnipotence, and torments the souls and bodies of the reprobate.

60. Besides these pains, what accidental pains do the damned suffer?

They suffer pains arising: 1. From the horrible society of the devils and the damned; 2. From punishments corresponding to the different kinds of sins of which they are guilty.

61. Who go to hell?

All those who die in the state of mortal sin, even if they be guilty of only one such sin.

62. Are the pains of hell the same for all the damned?

Justice demands that they be proportionate to the nature and the number of the sins of each of the damned. But for all, hell is the sum of all evils and the privation of all good, as heaven is for the blessed the sum of all blessings and the absence of all evil.

63. How long will the pains of hell last?

The pains of hell will never end, nor will they ever have any alleviation or diminution. This is the teaching of Holy Scripture and of the Church, and the belief of many peoples. It is, moreover, justified by reason itself.

64. What should we do to avoid hell?

We should: 1. Often in thought go down into hell during our mortal life, that we may not really go there after death; 2. Pray God to save us from its torments.

Part II.

MORALS, OR WORKS TO PERFORM.

INTRODUCTION.

CHRISTIAN MORAL.

1. Is it sufficient, in order to obtain eternal life, to believe the truths of the Creed?

No; we must also perform the duties enjoined by Christian Moral.

2. What is Christian Moral?

Christian Moral is that practical science which regulates our morals according to the principles of revealed truth, in order that we may attain our last end, which is the beatific vision of God.

3. Does natural morality suffice for man?

No, it does not suffice; because it does not embrace all the duties which man is bound to fulfill, and it does not lead him to his supernatural end.

4. What constitutes the excellence of Christian morality as taught by the Church?

1. *It has God for its beginning and its end.* It teaches us to fulfill our duties, because God, our sovereign Master, has so ordered, and because God is sovereignly good.

2. *It is complete.* It comprises at once all the natural precepts which reason imposes, without any admixture of error, and likewise those positive precepts which God has given us.

3. *It is fixed and immutable;* it is pure and intact, for it is guarded by the infallible teaching authority of the Church.

5. What are the subjects comprised in a treatise on Christian morality?

1. The general principles of morality; 2. Virtue and sin; 3. The Commandments of God and of the Church; 4. The evangelical counsels and the beatitudes.

SECTION I.

General Principles of Morality.

CHAPTER I.

HUMAN ACTS.

1. Nature of Human Acts.

1. What is the end of moral science?

The end or purpose of moral science is to direct the free acts of man to his last end.

2. What is a human act?

A *human act* is one which man performs freely and with reflection; in other words it is an act which man performs as man, that is to say, knowingly and willingly.

3. How is that act called which man performs without reflection or consent?

It is called an *act of man.* It is unpremeditated, indeliberate, or instinctive. Among such acts are the first impulses of passion, involuntary likes and dislikes, acts done during sleep, in the delirium of fever or in insanity. Such also are the feelings that spring from human nature, as the desire of living, the fear of death, etc.

4. How are human acts divided?

They are divided: 1. Into internal and external acts; 2. Into good, bad, and indifferent acts. Good acts may likewise be divided into natural and supernatural acts.

5. What is an *internal* act?

An *internal* act is one which is produced within the soul

and is not outwardly manifested; as, thinking, desiring, or hoping.

6. What is an *external* act?

An *external* act is one which is outwardly manifested; as, speaking, singing, or walking.

7. What is a *good* act?

A *good* act is one which conforms to the moral law; such as praying or the giving of alms.

8. What is a *bad* act?

A *bad* act is one which is opposed to the moral law; as, stealing or lying.

9. What is an *indifferent* act?

An *indifferent* act is one which, viewed in itself, bears no relation to the moral law; as, walking or resting.

10. What is a *natural* act?

A *natural* act is one which is produced by our natural powers alone without the aid of grace. Such an act is the giving of alms from a mere sentiment of humanity.

11. What is a *supernatural* act?

A *supernatural* act is one which is done with the assistance of grace; as, the giving of alms for the love of God.

2. Principles of Human Acts.

12. What is meant by the principles of human acts?

The principles of human acts are the faculties that produce them; viz., intellect and free will.

13. How do these faculties concur in the production of a human act?

The intellect conceives the act that is to be performed, together with the different circumstances that are likely to attend it; it weighs and compares the reasons there are for acting or not acting; in a word, it deliberates. Delib-

eration being at an end, the will comes into play, and makes its choice by determining to give or refuse its consent to the act in question.

Voluntary Acts.

14. What is a *voluntary* act?

A *voluntary* act is one that proceeds from man's will when he knows both what he does and why he does it.

An intelligent being acts as such only in so far as he knows the nature of the acts which he performs. Hence, no one who is deprived of reason can perform a voluntary act.

15. How many kinds of voluntary acts are there?

There are several kinds: 1. Perfect and imperfect; 2. Express and tacit; 3. Direct and indirect; 4. Actual, virtual, habitual, and interpretative.

16. When is a voluntary act perfect?

A voluntary act is *perfect* when it is done with full knowledge and consent.

17. When is a voluntary act imperfect?

A voluntary act is *imperfect* when it is done with defective knowledge or only partial consent.

18. When is a voluntary act express?

A voluntary act is *express* when it is outwardly manifested by words or signs.

19. When is a voluntary act tacit?

A voluntary act is *tacit* when one's silence may be construed as a proof or sign of his consent.

20. When is a voluntary act direct?

A voluntary act is *direct* when the act is willed in itself; in other words, when the will is applied to the act directly and without any intermediary.

21. When is a voluntary act indirect?

A voluntary act is *indirect* when it is willed only in its cause. Thus the man who gets drunk wills the state of intoxication directly, and wills indirectly all the acts done in that state and more or less foreseen by him.

22. When is a voluntary act said to be actual?

A voluntary act is said to be *actual* when it here and now proceeds from the will; for instance, the act of contrition which the penitent makes at the very moment of receiving absolution.

23. When is a voluntary act virtual?

A voluntary act is *virtual* when it proceeds from some previous act of the will which morally perseveres in the agent. The act of contrition which a penitent makes before confession, and which he does not think of renewing at the moment of absolution, is an example.

24. When is a voluntary act habitual?

A voluntary act is said to be *habitual,* when it is an act which was done in the past and has never been retracted, but which, by reason of a prolonged interruption, exercises no influence, either actual or virtual, on the will at present. Such would be an act of contrition made several days ago and not renewed during a subsequent preparation for confession.

25. When is a voluntary act said to be interpretative?

A voluntary act is said to be *interpretative* when we may presume that an agent would do the act if he could. Thus, a sick person who cannot make himself understood, is presumed to wish for the administration of the sacraments, if he has been leading a Christian life.

Obstacles to Free Will.

26. How many causes are there that destroy or weaken free will?

There are four: Ignorance, concupiscence, fear, and violence.

27. What is ignorance?

Ignorance, from the standpoint of morality, is a lack of knowledge in respect to matters that ought to be known.

28. Which are the principal kinds of ignorance?

1. Ignorance of a law and ignorance of a fact; 2. Invincible ignorance and vincible ignorance; 3. Crass ignorance and affected ignorance.

29. What is ignorance of a law?

Ignorance of a *law* is that which has for its object the existence of a law or the extent of its obligation.

30. What is ignorance of a fact?

Ignorance of a *fact* is that which has for its object some particular fact or circumstance thereof.—If one does not know that it is forbidden on a day of abstinence to eat food containing meat, he is in a state of ignorance with respect to a law; if he does not know that a certain dish before him contains meat, he is ignorant of a fact.

31. What is invincible ignorance?

Invincible ignorance is that which, in view of the condition of the person who labors under it, cannot be overcome by ordinary means.

32. What is vincible ignorance?

Vincible ignorance is that which, in view of certain important or grave obligations, one can and should overcome by the exercise of ordinary diligence.

33. What is crass ignorance?

Crass ignorance is that which proceeds from gross negligence.

34. What is affected ignorance?

Affected ignorance is that which is willed directly and with a view to sin more easily.

35. What are the effects of ignorance?

1. *Invincible* ignorance renders a man's actions involuntary and free from fault. Thus, the person who does something wrong, which he invincibly believes he is permitted to do, commits no sin. In like manner, he who is ignorant of the special malice of a sin that he has committed, is not guilty of that sin; 2. Ignorance that is vincible and *affected* adds to the willfulness and malice of the sin; 3. Ignorance that is vincible and *crass* does not make the action wholly involuntary; it may, however, make it less voluntary.

36. What is meant by concupiscence?

Concupiscence, in its wider meaning, is the source of sin which exists in us as a consequence of original sin. But, as an obstacle to free will, it is that strong impulse which moves the soul to seek pleasure or shun suffering. It is generally called *passion.*

37. How many kinds of concupiscence are there?

Two: *antecedent* concupiscence, which gets the start of the action of the will; and *consequent* concupiscence, which is excited by the will itself.

38. What are the effects of concupiscence?

1. Antecedent concupiscence diminishes the action of the will to just that extent to which it has hindered us from attending to the action. 2. Consequent concupiscence renders an action still more voluntary, since the will gives fuller consent to it.

39. What is fear?

Fear is a certain disturbance of soul which arises from a present or a future danger.

40. How many kinds of fear are there?

There are two kinds: 1. Fear that proceeds from an *internal* cause. Such is the fear experienced by him who during sickness, makes a vow through dread of death.

2. Fear that proceeds from an *external* cause, which is either a *necessary* effect of the laws of nature, as a pestilence or a storm at sea; or results from a *free* agent, as a threat of death by an enemy.

41. How many kinds of fear may proceed from an external cause?

2. Two kinds: grave and slight. A *grave* fear is produced by a great evil; a *slight* fear is caused either by a lesser evil or by an evil that is not greatly dreaded.

42. What are the effects of fear?

1. Fear proceeding from an internal cause does not make the action involuntary. This is also true of a slight fear arising from an external cause.

2. Grave fear produced by an external cause may excuse from sin if what is done through fear is not wrong in itself and by its very nature; such an action would be the eating of meat on Friday, provided, however, this did not involve a contempt of religion.

3. Fear proceeding from an external cause, even if the fear be grave, does not excuse from sin, if the action in question is wrong in itself and by its very nature.

43. What is violence?

Violence is a constraint placed upon a person by some free external cause, to force him to do a thing against his will.

Such constraint may be more or less powerful, just as the resistance offered to it by the will may be greater or less, stronger or weaker.

44. How does violence affect external actions?

Absolute violence, to which all possible resistance is offered, makes the action entirely involuntary, and therefore exempts from guilt the person to whom violence is done.

But if the violence is only partial, or if, although abso-

lute, it is not resisted as far as one can and ought to do so, then it diminishes the freedom of the will, but does not entirely destroy it, and consequently it does not entirely excuse from sin.

Imputability and Responsibility.

45. What is imputability?

Imputability is that quality in virtue of which a free act is attributed to some person, on the principle that every effect should be referred to its cause.

46. What is responsibility?

Responsibility is the obligation which we are under, of rendering an account of our acts and of suffering their consequences. It is the first and principal effect of a human act.

47. What is the difference between responsibility and imputability?

Imputability belongs to the act; responsibility belongs to the moral agent, the person doing the act. An act is imputable; he who performs it is responsible.

48. What is necessary to render an act imputable and an agent responsible?

The two essential conditions of a human act are necessary: 1. Knowledge of the goodness or malice of the act; 2. Freedom to do it or not do it.

49. What determines the degree of responsibility in an agent?

The greater or less freedom of will with which he acted.

50. What are the causes that do away with or diminish responsibility?

They are: 1. The causes already mentioned, viz.: violence, fear, concupiscence, and ignorance; 2. Certain physical states, such as idiocy, insanity, the delirium of disease, sleep, and natural somnambulism.

51. Under what circumstances is a person not responsible when acting under the influence of habit?

Only in the case when, after giving up the habit, he strives to get rid of it altogether. In such a case an act committed as a consequence of habit and without reflection, is involuntary and does not come within the range of responsibility.

3. Morality of Human Acts.

52. What is understood by the morality of human acts?

The morality of human acts is their relation, whether of conformity or of opposition, to the laws which govern them.

53. What are the laws that govern our acts?

There are two laws: the *external* and *remote* is the law of God; the *internal* and *proximate* is conscience or right reason.

54. When is an act morally good?

An act is morally *good* when it is in conformity to the law of God and to right reason.

55. When is an act morally bad?

An act is morally *bad* when it is opposed to the law of God and to right reason.

Sources of the Morality of Human Acts.

56. From what sources is the morality of a human act derived?

From these three: the object, the circumstances, and the end of the act.

57. What is understood by the *object* whence the morality of an act is derived?

It is the matter of the act considered under a moral aspect, that is to say, in so far as it is good or bad. Thus to adore God is a good act; to take what belongs to another, is a bad act.

58. What then may be the character of an action as determined by its object?

As determined by its object, an action will be morally good if the thing done is in itself and independently of the circumstances, in conformity with right reason; otherwise it will be morally bad.

59. What is understood by the *circumstances* of an act?

The circumstances of an act are such of its accidents as modify its moral worth without affecting its essential character.

60. How many such circumstances are there?

There are seven: the person, the thing, the place, the means, the motive, the manner, and the time.

The person.—Who performed the act? A priest? a layman? a public officer? a person bound by vow? etc.

The thing.—What is it exactly that has been done? What is the quality or the quantity of the object? If a theft has been committed, was the article stolen of small or of great value? Was it a sacred object? etc.

The place.—Where was the act done? In a church, or in a public place?

The means.—What kind of means? Just or unjust? Superstitious or diabolical?

The motive.—Why was the thing done? For a good end or a bad one? From a natural or from a supernatural motive?

The manner.—How was the thing done? Through malice? through weakness? through ignorance? through fear? in good or in bad faith?

The time.—When was the act done? On a Sunday? on a fast day? How long did it last?

61. How are the circumstances of an act divided?

Circumstances are divided into those that change or multiply the species, or moral character, of an action; and into aggravating and extenuating circumstances.

1. Circumstances that *change the character of an act* are those that cause it to pass from one species of morality to another; circumstances that *multiply its character* are those that cause one and the same act to contain various sins. Thus the giving of alms solely through vainglory constitutes an act of vanity; the theft of a sacred vessel includes not only the sin of theft, but also that of sacrilege.

2. *Aggravating* circumstances are those that increase the goodness or the malice of an act. Thus it is a greater sin to steal from a poor man than from a rich one; to steal a large sum than a small one.

3. *Extenuating* circumstances are those that diminish the malice of an act. It is, for instance, less sinful to kill a man in a fit of rage than to do so in cold blood.

62. What is the *end* of a human act?

It is that for which a thing is done.

63. Which are the principal kinds of end?

1. The intrinsic end, or the end of the work, and the extrinsic end, or the end of the agent; 2. A good end and a bad end, which are also called respectively a good and a bad intention; 3. A natural and a supernatural end.

64. What is an intrinsic end?

An *intrinsic* end is that toward which a work naturally tends. For example, the intrinsic end of almsgiving is the relief of the poor.

65. What is an extrinsic end?

An *extrinsic* end is that which the agent has in view. Such would be the giving of alms for the forgiveness of one's sins.

66. When is the end, or intention, said to be good? when, to be bad?

The end is *good,* when that at which we aim is virtuous, or a real good; it is *bad,* when that at which we aim is sinful, or a false good, that is to say, when it is something opposed to the moral order.

67. When is the end said to be natural? when supernatural?

The end is *natural* when that at which we aim does not lie outside the natural order. A person, for instance, who walks merely for the sake of exercise, proposes to himself a natural end.

The end is *supernatural* when the end which we propose to ourselves belongs to the supernatural order. The child who takes a walk to obey his parents, in whom he recognizes the representatives of God's authority, acts for a supernatural end.

68. Does the end affect the moral value of an act?

Yes; since the end is at once the term of the act and the motive which determines the will, it exercises a true and effective influence on the character of an act.—The end is called the term or limit of the act, because the action ceases just so soon as we attain, or realize, the end or purpose, in view of which we acted.

69. How does the end affect a *good* act?

1. If the end is *good,* the act is thereby rendered doubly good; as is the case when a man gives alms to atone for his sins.

2. If the end is *decidedly bad,* be it a principal end or only an accessory one, the act is also bad. Thus the giving of alms is a bad act, if done to induce a person to commit murder.

3. If the end is only *slightly evil* and is merely *accessory,* it diminishes, but does not destroy, the merit of the act. Such is the case when one bestows an alms principally from

a motive of charity, but secondarily for the sake of being accounted generous.

70. How does the end affect an *indifferent* act?

It renders the act good or bad according as it is itself *good* or *bad*. Thus walking is good or bad according as it has for end an increase of health for the better fulfillment of one's duties, or mere display.

71. How does the end affect a *bad* act?

1. If the end is *bad*, the act is doubly bad. Such would be a theft committed in order to have sufficient money to get drunk.

2. If the end is *good*, it does not do away with the malice of the act. For instance, it is not lawful to steal in order to give to the poor. In such cases, however, the end may diminish the malice of the sin.

72. What, then, are the essential conditions of a morally good act?

It must be good in its object, in its circumstances, and in its end.

73. What suffices to make an act morally bad?

It suffices that it be defective either in its object, its circumstances, or its end.

4. Relation of Human Acts to Man's Last End.

74. To whom should we refer all our actions?

To God alone. For God is our last end *absolutely*, since He is the sovereign good and the only source of all happiness.

75. What does St. Paul say on this subject?

St. Paul says: "Do all things for the glory of God."—"All, whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him."

76. How may we refer our actions to God?

We may refer them to Him principally in three ways:

1. *Actually,* when we offer them to Him by an express act of the will;

2. *Virtually,* when, after offering to God either one action in particular or all in general, we continue to act in virtue of this first intention which has neither been revoked nor interrupted for any considerable lapse of time;

3. *Implicitly,* when we offer the action to God simply because it is good and is not affected by any circumstance or any end that might diminish its moral worth.

77. Must all our acts, in order to be good, be performed through charity, that is to say, while we are in the state of grace?

Certain acts can be good even when not so performed: such are the acts by which a sinner, aided by grace, prepares himself for justification. But if grace is not necessary to render these acts pleasing to God, it is indispensable in rendering them meritorious with a supernatural merit properly so called.

CHAPTER II.

CONSCIENCE.

1. Nature of Conscience.

1. What is conscience?

Conscience is a practical judgment on the goodness or malice of an act to be done or avoided, in the particular circumstances in which a person is placed. It is the immediate internal rule of good morals.

2. What are the functions of conscience?

1. Before we act, conscience determines for us whether the act which we have in view is lawful or unlawful, and it directs, counsels, or permits us to perform it or omit it.

2. After we have done the act, conscience acquits or condemns us, praises or blames us, according as the action done is good or bad.

Different Kinds of Conscience.

3. How is conscience divided?

Conscience is divided: 1. Into right conscience, erroneous conscience, and perplexed conscience; 2. Into scrupulous conscience and lax conscience; 3. Into certain conscience and doubtful conscience.

4. What is a right conscience?

A *right,* or *true,* conscience is that which judges of things in the moral order just as they are: it pronounces good that which is really good, bad that which is bad, and allowable that which is allowable.

5. What is an erroneous conscience?

An *erroneous,* or *false,* conscience is that which pronounces good an act that is bad, or bad an act that is good; which considers allowable that which is not so, and as commanded that which is only a matter of counsel, or vice versa.

6. How many kinds of erroneous conscience are there?

There are two kinds: *vincibly* erroneous and *invincibly* erroneous.

7. What is a vincibly erroneous conscience?

It is one the error in which could and should have been corrected, had the necessary diligence been employed.

8. What is an invincibly erroneous conscience?

It is one the error in which could not be corrected by any ordinary means.

9. What is a perplexed conscience?

A *perplexed* conscience is that which, in the presence of two precepts that cannot both be fulfilled at one and the

same time, fears that it will commit a sin, no matter what choice it makes. Such would be the case of a nurse who considers himself equally bound to take care of his patient and to assist at Mass on Sunday.

10. What is a scrupulous conscience?

A *scrupulous* conscience is that which, for frivolous reasons, is troubled with dread lest what is really good or only indifferent be wrong.

11. What is a lax conscience?

A *lax,* or *easy,* conscience is that which, for trivial reasons, deems that allowable which is really not allowable, or looks upon grave faults as only trifles.

The principal causes of laxity of conscience are: a sensual life, neglect of prayer, too strong an attachment to the things of the world, and, above all, the habit of sin.

12. What is a certain conscience?

A *certain* conscience is that which, without any reasonable fear of being deceived, judges that an action is obligatory, forbidden, or allowable.

13. What is a doubtful conscience?

A *doubtful* conscience is that which hesitates, and remains in a state of suspense with respect to the goodness or the malice of an action.

2. Rules of Conscience.

14. What are the rules of conscience?

There are certain general rules which govern conscience of any and every kind, and there are particular rules which are applicable to the different kinds of conscience.

15. What are the general rules?

1. *One is never permitted to act against his conscience,* of whatever kind it may be, even though it be erroneous, whenever it commands or forbids anything. For he who

so acts against his conscience, believes that he is doing wrong and has the intention of doing so.

2. *One should act according to his conscience only when he is morally certain of the lawfulness of the act which he has in view;* otherwise he knowingly and willingly exposes himself to the immediate danger of doing a bad action and thereby offending God.

16. What is the particular rule applicable to a right conscience?

We must obey a *right* conscience, both in doing what it commands, in avoiding what it forbids, and in respecting what it commends as a means of perfection.

17. What is the rule with respect to an erroneous conscience?

We must obey an *invincibly erroneous* conscience whenever it commands anything, and we may do what it permits.

We are bound not to follow a *vincibly erroneous* conscience, because the error in such a case is culpable and voluntary. The rule of action is then the same as that for doubt (See no. 21).

18. What are the rules for a perplexed conscience?

A *perplexed* conscience is either vincibly or invincibly erroneous. In the former case, the error should be rectified; in the latter, one should choose the lesser evil. If the alternatives appear equally bad, he is free to choose as he pleases.

19. Are we free to follow a *scrupulous* or a *lax* conscience?

No, because such consciences are supported by vain and frivolous reasons. They should both be rectified before acting. A scrupulous person is bound to follow blindly the counsels given him by a prudent director. He who has become lax must strive to effect a thorough conversion.

20. Ought we to follow a certain conscience?

We should follow a *certain* conscience; it is for us the true rule of action.

21. What are the rules for a doubtful conscience?

We are never permitted to act while in a state of *practical doubt* concerning the goodness or badness of an act, the performance of which we have in view at the moment of doubting.

Therefore, he who is in practical doubt concerning the moral value of an action, ought either to *resolve* the doubt by proving to his own satisfaction, by applying direct principles to the case, that the act in question is lawful; or he should *dispel* the doubt, either by consulting prudent and well informed persons, or by applying reflex principles [1] to the case; or, finally, if he can do neither the one nor the other of these things, he must abstain from acting. If, however, he must act, he should pursue the safest course; that is to say, that course which exposes him least to the danger of breaking the law.

22. Why is it important to possess an enlightened conscience?

It is of the utmost importance for the proper direction of our life; for how can we fulfill our duties perfectly, if

---

[1] By *reflex principles* are understood certain principles which are not directly included in the doubt to be resolved, and which enable us to pass from a state of doubt to a practically certain conscience. Such, for example, are the following principles:

1. *A doubtful law is not binding.* It is in virtue of this principle that we are permitted, when in doubt, to follow an opinion that is reasonably probable.

2. *In case of doubt, we must declare in favor of that which is in possession.* Thus the person who is in doubt as to whether he has taken a drink before or after midnight may go to Communion, for his liberty is in possession.

3. *A fact is not to be presumed; it must be proved.* Thus a person is not bound to believe that he has incurred the penalty that attaches to a fault, if he is in doubt as to whether he has committed that fault.

4. *The presumption is in favor of the validity of an action till the contrary has been proved.* It is in accordance with this principle that, in case of doubt, a confession should be presumed to have been valid.

5. *In case of doubt, the presumption is in favor of a superior.* Thus in cases where the lawfulness of an order given by a superior is doubtful, an inferior is bound to obey it.

we do not know the exact moral value to be given to our actions?

23. What are the means of perfecting our conscience?

1. An adequate study of the laws of morality according to our condition in life; 2. The checking of those passions which tend to stifle the voice of conscience; 3. Imitation of the good examples set before us; 4. Prayer to God, the Father of lights; 5. Recourse to prudent counsellors.

CHAPTER III.

THE MORAL LAW.

1. What is the external rule of human actions?

The external rule of human actions is *law*. By it God manifests to men what He commands, what He forbids, what He recommends, and what He permits.

2. How does God exercise His authority?

He exercises it sometimes directly, sometimes through men; whence there are two kinds of law: divine law and human law.

1. The Divine Law.

3. What is the divine law?

The *divine law* is that which comes from God directly. According to its particular form, it is called the *eternal* law, the *natural* law, or the *positive* law.

4. What is the eternal law?

The *eternal* law is the rule established by divine Wisdom, in so far as it directs to their proper end the actions and movements of creatures.

5. Who are subject to the eternal law?

All creatures, whether rational or irrational.

6. Are all creatures subject to the eternal law in the same way?

Rational creatures are subject to it inasmuch as it commands or prohibits. Irrational creatures are subject to it inasmuch as it impels them to the fulfillment of their end, for of themselves they are incapable of obedience.

7. Are all laws derived from the eternal law?

Yes; the natural law is derived from it through the intermediary of reason; positive law is derived from it by an external revelation which God Himself has made; and human laws are derived from it through the intermediary of the authority which God has communicated to man.

8. What is the natural law?

The *natural law* is the eternal law as imprinted in rational creatures, inclining them towards the end and the actions suitable to their nature.

9. Who are subject to the natural law?

The natural law applies exclusively to man, whereas the eternal law is applicable to all things.

10. Which are the marks of the natural law?

The natural law is universal, immutable, and absolute: *universal,* because it applies to all men; *immutable,* because it is not subject to change, and no one can be dispensed from keeping it; *absolute,* because it must be observed at all hazards, cost what it may.

11. Have all men an equal knowledge of the natural law?

No; their knowledge is more or less perfect according to their intelligence and enlightenment. Moreover, passion, prejudice, and inveterate habits often disturb the mind and prevent it from seeing the truth.

12. How do we know the natural law?

It is possible for us to know the natural law by unaided reason. Nevertheless, God has seen fit to reveal it to man to enable him to know it more easily and more perfectly.

This revelation is found in a multitude of passages in the Bible, and particularly in the *Ten Commandments* given to Moses and in the *Sermon on the Mount.*

13. What is the positive divine law?

The *positive divine law* is that which God established of His own free will and with a view to man's supernatural end or destiny.

This law proceeds from the free will of the Creator; for God might, at His good pleasure, have commanded men to keep holy this or that day rather than another.

14. Wherein does the positive divine law differ from the natural law?

1. It cannot be known in the same way as the natural law, *i. e.,* by the light of mere reason, but solely by an external revelation manifest to our senses; 2. It is not universal, immutable, and absolute like the natural law.

15. Who are subject to the positive divine law?

All men who know the law.

16. How is the positive divine law divided?

It is usually divided into the old law and the new law; in other words, into the Mosaic law and the Christian law.

17. How does the old law differ from the new law?

1. The old law was binding on none but the Jews, and that too for a time only; the new law is intended for all men and for all ages; 2. The old law, the law of fear, was the shadow of the new; the new law, the law of love, is the perfection of the old; 3. The old law did not justify man, *i. e.,* make his soul pleasing to God, except by faith in Jesus Christ; the new law has of itself the power to justify.

18. When did the old law cease to be binding?

The old law comprised three kinds of precept: *moral* precepts, *ceremonial* precepts, and *judicial* precepts. The

first, being founded on the natural law, are immutable. The other precepts were transitory: their binding force ceased with the coming of Jesus Christ.

2. Human Law.

19. What is human law?

Human law is a rule promulgated by either Church or State authority with the intention of binding those who are subject to such authority.

20. How does human law come from God?

It comes from God indirectly, inasmuch as He makes men sharers in His authority.

21. How does human law differ from the natural law?

It differs from the natural law in not being universal, immutable, and absolute.

It is not *universal:* it differs according to the different conditions of those who are subject to it, and according to the nature and extent of the legislative power.

It is not *immutable:* it may be abrogated by the lawgiver, and it admits of dispensations and exceptions.

It is not ***absolute:*** in general, it is not binding when its observance is attended with grave inconvenience.

22. How is human law divided?

It is divided into *ecclesiastical* law and *civil* law, according as it has been established by the Church or by the State.

To these two kinds of law belong *Concordats* and *International Law.*

23. What is ecclesiastical law?

Ecclesiastical law is that which has been established by the Church for the spiritual welfare of the faithful.

24. Who are subject to ecclesiastical law?

All those persons who have been baptized and who have the use of reason.

25. Do the laws of the Church bind in conscience?

Yes; for Christ said to His Apostles and their successors: "Whatsoever you shall bind on earth, shall be bound also in heaven."—"He that despiseth you, despiseth Me."

26. What is civil law?

Civil law is that which is established by a government for the temporal welfare of society.

27. Do civil laws bind in conscience?

Yes; laws properly so called, passed and promulgated according to the constitution of the State, bind in conscience, no matter what may be the form of government.

28. On what conditions are civil laws binding?

Civil laws are binding on these conditions: 1. That the legislating power really have jurisdiction over that which is the object of the law. A civil power, for instance, has no right to legislate on matters that are strictly ecclesiastical; 2. That the legislating power pass no law contrary to the natural law, or to the positive divine law; otherwise a civil law is entirely null, and should not be observed.

29. What is meant by a concordat?

By a *concordat* is meant that legislation which sometimes regulates the relations between Church and State. Such was the French Concordat concluded in 1801 between Pope Pius VII. and Napoleon Bonaparte, at the time first consul of France.

30. What is international law, or the common law of nations?

International law, or the common law of nations, is the legislation which regulates the relations of nations to one another.

31. How are the duties of nations towards one another divided?

They are divided into two classes: natural duties and duties resulting from compact.

32. Which are the natural duties of nations?

They are those of justice and charity. The former consist in not assailing the rights of a nation, and in respecting its liberty, its independence, and its reputation. The latter consist in coming to its aid in case of necessity.

33. Which are the duties resulting from compact?

They are those which have for aim the loyal and faithful observance of treaties and agreements entered into with other nations.

3. The Binding Force of Law.

Nature of This Force.

34. Is every law binding?

Yes; every law obliges us to do something, or else suffer the penalty of disobedience; otherwise it would not be a law, but a simple counsel.

25. How does human law bind?

Human law binds in four different ways: 1. Under pain of guilt alone, and then it is *purely moral;* 2. Under pain of guilt and punishment together, and then it is both *moral and penal;* 3. Under pain of punishment alone, and then it is *purely penal;* 4. Under pain of annulling the act which has been done contrary to the law, and then it is *nullifying.*

36. How grave is the fault committed when a person breaks the *moral* law?

It is grave in grave matter, and trifling in trifling matter. The legislator may, however, bind only under the pain of slight guilt, even in matter of a grave nature; but not the reverse, unless the end that he has in view be itself grave.

37. How is gravity of matter to be weighed?

1. By the text of the law itself; 2. By the object, end,

and circumstances of the law; 3. By the severity of the penalty inflicted; 4. By custom.

38. To what does a purely *penal* law bind?

It binds us in conscience either to do what it commands or to suffer the penalty of violating the law.

39. What binding force does a *nullifying* law possess?

If the nullifying law also prohibits something, then it obliges us in conscience not to perform the act which it annuls. If it merely determines that the act can be annulled, it binds only after sentence has been passed by the judge. Invincible ignorance or serious loss does not usually prevent the effects of nullification.

Ways of Fulfilling the Obligation of the Law.

40. Is the state of grace requisite to satisfy the obligation of the law?

No; unless the state of grace is essential to the action, as in Holy Communion.

41. Can a person fulfill different precepts by one and the same act?

Yes, if these precepts deal with the same matter and are inspired by the same motive, as when the vigil of a feast is kept on an ember day; but not if they deal with matters of a different nature, or if, the matter being the same, they are inspired by different motives, as in the case of a fast imposed as a penance and a fast prescribed by the Church.

42. Can a person fulfill different precepts by different acts at one and the same time?

Yes, if the acts do not conflict. Thus he can at the same time fulfill the precepts of hearing Mass and reciting his office or saying his penance.

43. What is to be done when two precepts come together which cannot be fulfilled at the same time?

We should fulfill the more important one; the other then

ceases to be binding. A precept of the natural law takes precedence of a precept of purely positive law; a negative precept of the natural law takes precedence of a positive precept of the same law; a divine precept takes precedence of a human precept; an ecclesiastical precept takes precedence of a civil precept, etc.

44. Does an obligation cease when it has not been fulfilled at the appointed time?

It does not cease if the time was fixed in order to urge the fulfillment of the obligation, as in the case of Easter Communion; but it does cease if the time was fixed in order to mark the limit of the obligation, as fasting on a vigil.

Causes of Exemption, Prevention or Dispensation from Fulfilling a Law.

45. What causes excuse those who do not observe a law?

These causes are of two kinds: some exempt from the law, others prevent its fulfillment.

46. What are the causes that *exempt* from the law?

1. If it is question of a local law, travelling through a place in which that law does not exist, exempts the person who is subject to the law when at home; 2. Privilege may exempt; for a *privilege* is a permanent favor granted by a superior and either exempting from the law or conferring some paticular boon.

47. What causes *prevent* one from fulfilling the law?

1. Invincible ignorance of the law, even of the divine and natural law; for no one is bound to do that about which he knows nothing; 2. Physical inability, for no one is bound to do what is impossible; 3. Moral inability, for a legislator is supposed not to have the intention of binding any one when grave inconveniences would result from the observance of the law; unless it is a question of a negative natural precept.

If a person is in doubt as to whether he has a sufficient reason for not observing the law, he should ask to be regularly *dispensed* from it.

48. When a person cannot fulfill the entire law, is he obliged to fulfill what he can of it?

Yes, if the subject matter of the law is divisible; thus, if he cannot fast during Lent, he should practise abstinence if he is able.

49. In what does a *dispensation* consist?

A dispensation consists in removing for a time, and in a particular case, the obligation of fulfilling a law.

50. What conditions are required for a valid dispensation?

On the part of him who dispenses, there must be the power and the will to do so; and if he be an inferior or one possessing delegated power, he must have a reason for dispensing.

On the part of him who asks it, it is necessary that he state the reason sincerely and completely.

51. What use can be made of a local dispensation? what of a personal dispensation?

A *local* dispensation affects a place, and even strangers may profit by it. A *personal* dispensation may be used everywhere by the person obtaining it, when the law from which he is dispensed is a universal law; but he should take care not to give scandal.

52. When may a law cease to bind?

1. When its observance becomes permanently harmful or too difficult, not merely to an individual but to the community at large; 2. When the law is modified or abrogated either by the lawmaker or by custom.

4. Duty and Right.

53. What consequences result from the moral law?

Duties to fulfil and *rights* to *exercise;* for at the same

time that a law commands or permits something, it confers the faculty or power of employing the means to do that thing.

54. What is duty?

Duty, or obligation, is the moral necessity which binds our will to do what the law commands and to avoid what it forbids.

55. What is a right?

A *right* is the moral power, the legitimate faculty, to possess, to do, or to demand certain things.

56. What is the supreme principle of duty and of right?

The supreme principle of duty and of right is God.

For if we have certain duties to fulfill, it is because God, who is supreme law and order, wishes that we should observe the natural order and obey the authority of lawful superiors. —If, in the second place, we possess certain individual rights, it is because God, who is sovereign Master of the universe, has given us over our own person and over our own property, a dominion analogous to that which He exercises over the universe.—If, among men, some have a right to command others, and thereby impose upon their subordinates the duty of obeying, it is because God, having created man for a social life, has willed that there should be superiors and inferiors.

5. Sanction of the Moral Law.

57. What are the consequences which the fulfillment and the violation of duty entail?

The former entails *merit,* that by which an action has a right to be rewarded; the latter entails *demerit,* that by which an action becomes deserving of punishment.

58. How do we designate the collection of rewards and penalties attaching to the fulfillment or violation of the law?

It is called the *sanction* of the law.

59. Why is a sanction necessary?

A sanction is necessary because: 1. A law which has no sanction is an ineffective law; 2. The right order of things demands that virtue should lead to happiness, and vice to unhappiness.

60. Have human laws a sanction?

Yes; since penalties have been prescribed against those who violate the ecclesiastical or the civil law. Moreover, inasmuch as these laws bind in conscience, they have a share in the sanction of the divine law itself.

61. What is the sanction of the divine law?

The divine law, be it natural or positive, has a sanction here below in joy and remorse of conscience, in the temporal rewards and punishments which Divine Providence often distributes. But since such a sanction is insufficient and incomplete, there is another life, where each one is rewarded according to his works. Hence the doctrine of heaven, purgatory, and hell.

SECTION II.

Virtue and Sin.

CHAPTER IV.

VIRTUE IN GENERAL.

1. Nature of Virtue.

1. What is virtue?

Virtue is the habit of good. It is opposed to *vice,* which is the habit of evil.

2. What, then, is peculiar to virtue in so far as it is a habit?

To incline us to good and to enable us to practise it more easily.

3. What is the difference between a virtue and an act of that virtue?

A *virtue* is a firm and permanent disposition to practise acts of virtue, whereas an act of virtue is a transitory action.

4. How are virtues divided?

According to their *object,* virtues are divided into theological and moral virtues; according to their *origin,* into infused and acquired virtues; according to their *end,* into supernatural and natural virtues; according to their *degree,* into heroic and ordinary virtues.

5. What are theological virtues?

Theological virtues are those that have for their immediate object God, considered either as supreme truth, and then the virtue is called faith; or as our sovereign good

and then it is called hope; or as supreme goodness, infinitely lovable in itself and for its own sake, and then it is called charity.

They are theological not only in their *object,* which is God as known to us by revelation, but also in their *principle,* which is the grace of God; in their *motive,* which is found respectively in the veracity, the fidelity, and the goodness of God; and in their *end,* which is the beatific vision.

6. What is meant by moral virtues?

Moral virtues are those which have for their immediate object some created thing which may serve as a means of arriving at God, our last end. Such virtues are prudence, fortitude, etc.

7. What is meant by infused virtues? what by acquired virtues?

Infused virtues are those which God produces immediately in us by His grace. *Acquired* virtues are those which result from a repetition of similar acts. Theological virtues are infused. Moral virtues are either infused or acquired.

8. What are supernatural, and what natural, virtues?

Virtues are *supernatural* or *natural* according as they belong to the order of grace, or not. Theological virtues are supernatural. Moral virtues are natural or supernatural according as their object tends to a natural or a supernatural end.

9. When are virtues heroic, and when ordinary?

Virtues are *heroic* or *ordinary,* according as they do or do not exceed the ordinary standard of human goodness. To give of one's abundance to the poor is an act of merely ordinary charity; to distribute all one's goods among the poor is an act of heroic charity.

2. The Increase, the Diminution, and the Loss of Virtue.

10. Is virtue susceptible of increase?

Yes, all the virtues, no matter of what nature, can receive indefinite increase in the soul.

11. How are the natural moral virtues increased?

The natural moral virtues are increased by the frequent repetition of the acts which produce them.

12. How are theological and the infused moral virtues increased?

The theological and the infused moral virtues are increased by an increase of divine grace in the soul. Consequently whatever increases grace, whether it be the sacraments or good works, also increases the infused virtues.

13. Why should we strive incessantly to advance in virtue?

Reason imposes on us the duty of perfecting our natural gifts, and the Holy Ghost recommends us to advance without ceasing in the way of perfection.

14. Can virtue be diminished?

Virtue can not only be diminished, it can even be lost altogether.

15. How are the natural moral virtues diminished, and how are they lost altogether?

They are diminished and are lost just in the same manner as they are acquired:

1. Directly, by the repetition of acts opposed to them. Moreover, the repetition of such acts may not only diminish the virtues, but even destroy them and replace them by the opposite vices.

2. Indirectly, by the cessation of the acts which produce and maintain the virtues: for want of practice a good habit languishes and dies.

16. How are infused virtues diminished?

They are diminished indirectly by the cessation of the acts which produce them, or by the venial sins which are opposed to them.

17. How are infused virtues lost?

Infused virtues are lost:

1. Directly, when a person commits grievous sin against them: thus unbelief causes loss of faith; despair, loss of hope; and every mortal sin causes loss of charity and of the infused moral virtues.

2. Indirectly, when he loses a virtue which is the foundation of other virtues: thus loss of faith entails that of hope and charity; but the loss of charity does not entail that of faith and hope.

CHAPTER V.

FAITH.

1. Nature and Motive of Faith.

1. What is faith?

Faith is a supernatural virtue by which we firmly believe all the truths which God has revealed to us, and which He teaches through His Church, because He is truth itself.

2. Why is faith called a supernatural virtue?

Faith is called a supernatural virtue, because it has: 1. Divine grace as its principle; 2. Revealed truths as its object; 3. Our eternal salvation as its end.

3. How is faith divided?

1. Into habitual and actual faith; 2. Into implicit and explicit faith; 3. Into living and dead faith.

4. What is habitual faith?

Habitual faith is the divinely infused habit of making acts of faith with the help of actual grace.

5. What is actual faith?

Actual faith is the act by which the intellect, under the impulse of the will influenced by grace, believes firmly the truths revealed by God, because God has revealed them.

6. What is implicit faith?

Implicit faith is that by which we believe in general all the truths revealed by God and proposed by the Church, without reference to any one special article of faith.

7. What is explicit faith?

Explicit faith is that by which we believe a special and determinate article of faith; for instance, the Incarnation of the Son of God.

8. What is living faith?

Living faith is that which is accompanied with the observance of the commandments; it is faith working by charity.

9. What is dead faith?

Dead faith is that which is not accompanied with the observance of the commandments; it is faith without charity.

10. What is the motive of faith?

The motive of faith, or the reason why we should believe what God has revealed, is the authority of God Himself.

11. Why is the authority of God a motive for believing what He has revealed to us?

Because God can neither deceive nor be deceived: His knowledge and His truthfulness are infinite.

12. Can we know with certainty what God has revealed?

Yes; God has given us for this purpose certain external proofs of the revelation which He has made us.

13. What are these external proofs?

1. The fulfillment in Jesus Christ of the prophecies of the Old Testament; 2. His holiness, His miracles, and His prophecies; 3. The excellence and holiness of His doctrine; 4. The rapid and astonishing conversion of the world to Christianity; 5. The marvellous effects which the Christian doctrine has produced in the world; 6. The constancy

and testimony of millions of martyrs; 7. The divine sanctity of the Church, attested by the heroic virtues of untold numbers of her children, and by the innumerable miracles which have been performed in her fold; 8. The miraculous preservation of the Church in the midst of a world bent on her destruction.

14. How does the Church propose revealed truth to the belief of the faithful?

She does so in two ways: 1. By solemn judgments, such as the articles of the Creed, the definitions of œcumenical councils, and the *ex cathedra* definitions of sovereign pontiffs; 2. By the unanimous and constant preaching of the pastors of the Church throughout the world.

15. Have all the revealed truths been proposed by the Church to the belief of the faithful?

No; for there are certain revealed truths which the Church does not consider necessary or useful to define. Such truths are called *truths of divine faith,* or definable truths.

He who denies them commits a grave sin against faith, but he is not a heretic in the eyes of the Church.

16. How are those truths designated which have been defined by the Church?

They are called *truths of divine and Catholic faith,* or simply *truths of faith.*

No one can deny them without becoming a heretic.

2. Necessity of Faith.

17. Is faith a necessary virtue?

Faith is an absolutely necessary virtue. No one can be saved without sanctifying grace; but sanctifying grace cannot exist without habitual faith.

18. Is habitual faith sufficient?

Habitual faith, communicated by baptism, is sufficient

for those who have not the use of reason, but not for those who are capable of making acts of faith. For such, actual faith is necessary.

19. Is it necessary for those who are capable of making acts of faith, that they should know and believe, by an explicit act of faith, each and every revealed truth?

No; for these truths are so numerous that many of them are unknown even to the learned.

20. Of what truths is an explicit faith necessary?

We must believe with an *explicit* faith: 1. The existence of God and the existence of a supernatural reward for good works; 2. The Apostles' Creed, the Commandments of God and of the Church, the Lord's Prayer, and what concerns the sacraments which we are called to receive.

21. What obligation is there as to the other truths?

It is not necessary to know or to believe them explicitly; it is sufficient to believe them *implicitly,* which we do when we believe all that the Church believes and teaches.

22. How many sorts of acts of faith are there?

There are two sorts: *interior* and *exterior* acts.

23. When are we obliged to make interior acts of faith?

1. As soon as we have sufficient knowledge of revealed truth; 2. Often through life; 3. At the moment of death; 4. Under certain special circumstances; as, for instance, when we cannot otherwise overcome a violent temptation, or when we are bound to fulfill a precept which demands an act of faith.

24. What precepts are we bound to fulfill in relation to exterior acts of faith?

There are two divine precepts which we are bound to fulfill: 1. A negative precept, which forbids us ever to deny our faith openly, or to simulate a false faith; 2. A positive precept, which obliges us, under certain circumstances, to

make open profession of our faith, as when silence might be regarded as equivalent to apostasy, or would be the occasion of grave scandal to our neighbor.

3. Sins Against Faith.

25. In how many ways may we sin against faith?

We may sin against faith in two ways, by excess and by defect.

26. How may we sin against faith by *excess?*

We may sin against faith by excess, when, by a rash credulity, we accept as truths of faith what are really not so. In such a case, the sin is grave if there is danger that we might thereby lose our faith.

27. How may we sin against faith by *defect?*

Baptized persons may sin against faith by defect either by *omission* or by acts which imply a *denial* of faith. Unbaptized persons can sin against faith by *infidelity.*

28. How may we sin against faith by *omission?*

1. By neglecting to learn the truths which we are bound to know; 2. By not performing those acts of faith, whether interior or exterior, which we are commanded to perform.

29. What are the sins against faith which imply its denial?

They are heresy and apostasy.

30. Who are guilty of the sin of heresy?

Those who obstinately deny a revealed truth, or who wilfully doubt of it, by declaring that it is not certain.

He who errs in good faith and who is ready to submit to the judgment of the Church as soon as he has recognized the truth, is not a *formal* heretic, but only a *material* one, and therefore is not guilty of sin.

31. Who are guilty of the sin of apostasy?

Those who completely abandon the Christian faith to embrace a false religion or to practise none at all.

32. What are the principal causes of apostasy?

The principal causes of apostasy are: pride of intellect, ignorance, and often corruption of heart.

33. How do unbelievers sin against faith?

They sin against faith: 1. When through their own fault they are ignorant of the truths which they are bound to believe; 2. When they know the truths of faith, but refuse to believe them.

4. Means of Preserving Faith.

34. Is faith a precious gift?

Faith is one of the most precious of God's gifts, since it is the beginning of man's salvation, the foundation and root of all justification.

35. Can this gift be lost?

It is lost by every grave sin of unbelief. The causes of unbelief are: abuse of grace, disorderly acts of the will, and errors of the intellect.

36. What are the means of preserving faith?

The means of preserving faith are: 1. Fidelity to grace, particularly to the grace of prayer; 2. The combating of pride, avarice, and sensuality; 3. A deep study of Christian faith; 4. Shunning the company of heretics and unbelievers; 5. Care to read nothing that is impious or suspicious.

37. What does the Church forbid us in this matter?

She forbids us, under pain of excommunication, to read or to keep without due authorization: 1. The books of apostates and of heretics written in support of heresy; 2. The books of any author prohibited by apostolic letters, and named therein.

It is equally forbidden, under pain of mortal sin, to read or to keep without due authorization any book that has been placed on the Index.[1]

38. Does the Church forbid the reading of the Bible?

No; but in order to put her children on their guard against all danger of error, she does not permit the Bible to be read in the vernacular, unless the translation has been approved and is accompanied with notes.

CHAPTER VI.

HOPE.

1. Nature and Motives of Hope.

1. What is hope?

Hope is a supernatural virtue by which we firmly trust that God will give us life exerlasting and the means to obtain it, because He is sovereignly faithful to His promises.

2. Why is hope called a supernatural virtue?

Hope is called a supernatural virtue, because it has been given to us by God's grace, in order that we may look for everlasting happiness from His goodness; for of ourselves, we have no natural right to it.

3. How is hope divided?

Hope is divided into: 1. Habitual and actual hope; 2. Living and dead hope.

4. What is habitual hope?

Habitual hope is the divinely infused aptitude for making acts of hope with the help of grace.

5. What is actual hope?

---

[1] The Index is the list of all the books condemned and proscribed by the Church.

Actual hope is the act by which the will, moved by grace, expects everlasting happinesss with absolute confidence.

6. What is living hope?

Living hope is that which is united to charity.

7. What is dead hope?

Dead hope is that which is not united to charity; that which accompanies the state of mortal sin.

8. What is the object of hope?

The *principal* object of hope is everlasting happiness; in other words, God Himself as seen and possessed in heaven. The *secondary* object of hope is the means of obtaining everlasting happiness, viz., sanctifying grace, actual grace, and even temporal goods in so far as they are conducive to salvation.

9. Whence are the motives of hope derived?

The *chief motives* of hope are derived from God's fidelity to His promises, from His infinite goodness towards us, and His almighty power.

The *secondary motives* of hope spring from the merits of Jesus Christ, the intercession of the Blessed Virgin, and our own merits.

2. Necessity of Hope.

10. Is the virtue of hope necessary?

The virtue of hope is as necessary as that of faith; for without it there is no justification.

11. Is habitual hope sufficient for salvation?

Habitual hope communicated in baptism is sufficient for those who have not the use of reason, but not for those who are capable of making acts of hope. For the latter *actual* hope is necessary.

12. When are we obliged to make acts of hope?

We are obliged to do so: 1. When we arrive at the age of reason and understand sufficiently the happiness which

God has promised us; 2. Often through life, just as we are obliged to make acts of faith; 3. At the point of death; 4. Under certain circumstances; as, for example, when we are tempted to despair, or are obliged to fulfill a precept which demands an act of hope.

13. Is it necessary in order to satisfy this precept, to make explicit acts of hope?

Implicit acts are generally sufficient. We therefore satisfy the precept by the performance of any religious act whatever.

3. Sins Against Hope.

14. How may we sin against hope?

Since hope embraces the desire of everlasting happiness and the firm confidence of obtaining it with the assistance of divine grace, we may sin either against that *desire* or against such *confidence.*

15. Who are they that sin against the *desire* of everlasting happiness?

Those who are so strongly attached to worldly goods that they would like to live forever in this world. Such a wish is a grievous sin, because it implies a renunciation of that everlasting happiness which is our last end.

16. How do we sin against the *confidence* of obtaining eternal life?

We sin against such confidence either by defect or by excess; that is, either by *despair* or by *presumption.*

17. When do we sin by despair, or want of hope?

We sin by despair when we abandon the hope of obtaining eternal bliss and of receiving from God the necessary means of securing it, such as the forgiveness of our sins, the grace of overcoming our evil habits, etc.

18. Is despair a grievous sin?

It is by its nature a grievous sin, because it is a grievous wrong done to the goodness of God.

19. What are the principal remedies for despair?

1. A consideration of the infinite goodness and mercy of God; 2. A remembrance of the wonderful conversions wrought by grace; 3. Devotion to the Blessed Virgin, the refuge of sinners; 4. Confidence in Our Lord who died upon the cross for us.

20. When do we sin by presumption?

1. When we hope to be saved by our own resources, without the assistance of God's grace: such is the presumption of the Pelagians;

2. When we expect to be saved by faith alone without good works, and to obtain the forgiveness of sin without penance: such is the presumption of the Lutherans;

3. When, through a futile hope in the mercy of God, we remain in a state of sin, and put off conversion until the end of our life: such is the presumption of bad Christians;

4. When we grew bold in sinning, because of the facility with which God pardons sinners;

5. When we expose ourselves to the occasion of sin, deluding ourselves into the belief that we can resist.

21. Is presumption a grievous sin?

It is by its nature a grievous sin, because it implies a profound contempt for the order which God has established in the economy of salvation.

22. What are the remedies for presumption?

1. Humility; 2. Frequent meditation on the justice of God and on His judgments.

CHAPTER VII.

CHARITY.

CHARITY IN GENERAL.

1. Nature and Motive of Charity.

1. What is charity?

Charity is a supernatural virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God

2. Why is charity called a supernatural virtue?

1. Because it has the grace of God as its source. Without this grace we can love God only as our Creator and Benefactor, but not as a Father who has adopted us as His children;

2. Because it has for its object God, ourselves, and our neighbor, viewed from the standpoint of faith;

3. Because it has for its end our eternal salvation, which consists in seeing God and loving Him with the same love with which He loves Himself.

3. How is charity divided?

It is divided into habitual and actual charity.

Habitual charity is the habit of charity "poured out into our hearts by the Holy Ghost, who is given to us."

Actual charity is the exercise of this habit.

4. What is the object of charity?

Its principal object is God; its secondary object consists of ourselves and our neighbor.

5. What is the motive of charity?

The motive of charity is God, for He is considered

as infinitely good in Himself and infinitely worthy of our love, and all else is considered as entitled to our love on His account.

2. Excellence of Charity.

6. Which is the most excellent of the theological virtues?

The most excellent of the theological virtues is charity, the queen of virtues.

7. Why is charity the most excellent of virtues?

1. Because it establishes a true friendship between God and man; 2. Because it justifies the sinner. Indeed, it is of itself sufficient to wipe out all sin, even before confession and absolution, if it includes a desire for them; 3. Because without it all the other virtues are imperfect and dead; 4. Because it makes everything contribute to our salvation; 5. Because it is eternal.

ARTICLE I.—CHARITY TOWARDS GOD.

1. Its Nature.

8. What is the love of God?

The love of God is that inclination of the heart by which we attach ourselves to God as our sovereign good and last end.

9. Through how many motives may we love God?

We may love God through two motives, for His sake and for our own; whence arise the love of *affection* and the love of *desire*.

10. What is the difference between the love of affection and the love of desire?

By the first, we love God *for His own sake*, because He is infinitely good and infinitely worthy of our love; this is *perfect charity*. By the second, we love God *for our own sake*, either on account of the blessings which we have re-

ceived, or on account of those which we hope to receive, from Him.

2. Its Necessity.

11. Is charity towards God necessary?

Habitual charity is necessary for all as a means of salvation, since it is inseparable from sanctifying grace. *Actual* charity is necessary for adults.

12. When are we obliged to make acts of charity?

We are obliged to make acts of charity as often as we are bound to make acts of faith and hope, and under the same circumstances; especially when we are bound to have contrition for our sins, and there is no priest at hand to whom we may confess them.

13. Is it necessary to make explicit acts of charity, in order to satisfy this precept?

Although such acts are exceedingly useful, they are not necessary. We satisfy the precept when we lead Christian lives, say our prayers, and especially when we recite the Lord's Prayer.

3. Character of Charity.

14. What is the principal character of charity towards God?

It is that of a *predominant* and *supreme* love, that is to say, a love by virtue of which we esteem God beyond all other goods, and are disposed to lose everything rather than offend Him; in a word, it is that love by which we love Him above all things.

15. In how many ways can love be supreme?

In two ways: appreciatively and intensively.

Charity is supreme in its *appreciation,* when it makes us esteem God above everything, and makes us prefer Him to everything. It is supreme in its *intensity,* when it

awakens in our soul a tenderness of affection which exceeds all other tenderness.

16. Which of these two loves is commanded of us?

The love that is supremely appreciative, for this is always attainable through the grace of God.

17. By what unmistakable mark may we know that we love God above all things?

By the observance of all His commandments.

4. Sins Against Charity Towards God.

18. How may we sin against charity towards God?

We may sin against charity towards God: 1. By the omission of an act of charity at a requisite moment; 2. By an inordinate love of creatures, which makes us prefer them to God; 3. By a voluntary disgust for spiritual things, resulting from an unmistakable contempt for spiritual and divine things; 4. By every mortal sin.

ARTICLE II.—CHARITY TOWARDS ONE'S SELF.

19. How should we love ourselves?

We should love ourselves with a holy, just, and true love.

With a *holy* love, that is, we should love ourselves for God's sake.

With a *just* love, that is, we should love ourselves within the strict limits of what is right and proper.

With a *true* love, that is, we should love ourselves, not with a view to any self-interest or worldly pleasure, but solely with a view to a real, virtuous good.

20. What is the remedy for an inordinate love of self?

It is the renunciation of self, the practice of the morals commanded in the Gospel.

21. In what does the practice of self-renunciation consist?

It consists in a constant struggle against the threefold

concupiscence: against *pride,* by humble obedience to lawfully constituted authority: against *voluptuousness,* by denying all unlawful pleasure to the senses; against *covetousness,* by detaching our affections from the goods of this world.

ARTICLE III.—CHARITY TOWARDS OUR NEIGHBOR.

1. The Precept of Fraternal Charity.

22. Who is meant by our neighbor?

The term, *our neighbor,* applies to all those who are capable of enjoying eternal bliss, or who already enjoy it; consequently, it includes all men who live upon the earth, the souls that are in purgatory, the angels and the saints.

23. Are we obliged to love our neighbor?

God binds us to do so by a special obligation.

24. Can we love God without loving our neighbor?

No; Jesus Christ has declared that the precept which commands us to love our neighbor is like that which commands us to love God.

25. How should we love our neighbor?

We should love our neighbor as ourselves for the love of God.

26. What is the meaning of the expression, *as ourselves?*

It means that charity towards our neighbor ought to be *like* charity towards ourselves, but not that it ought to be *equal* to it, and still less, *greater* than it.

27. What is meant by loving our neighbor for the love of God?

Loving our neighbor for the love of God is loving him as we love ourselves, because he has been created to the image of God, redeemed by the blood of Our Lord, and destined to eternal happiness.

28. What duties follow from the love which we owe to our neighbor?

From this precept follow both negative and positive duties. The former are expressed in the maxim: "Do not unto others what you would not have them do to you." The latter are contained in the maxim: "Do unto others as you would that they should do to you."

2. The Practice of Fraternal Charity.

29. By what acts is fraternal charity put into practice?

By interior acts and exterior acts. The former consist chiefly in wishing our neighbor well through a supernatural motive, that is, for the love of God. The latter consist of the spiritual and the corporal works of mercy.

30. What are the spiritual works of mercy?

The spiritual works of mercy are: 1. Admonishing the sinner; 2. Instructing the ignorant; 3. Counseling the doubtful; 4. Comforting the sorrowful; 5. Bearing wrongs patiently; 6. Forgiving all injuries; 7. Praying for the living and the dead.

31. What are the corporal works of mercy?

The corporal works of mercy are: 1. Feeding the hungry; 2. Giving drink to the thirsty; 3. Clothing the naked; 4. Ransoming the captive; 5. Harboring the harborless; 6. Visiting the sick; 7. Burying the dead.

32. Under what precept are most of these works included?

Under the precept of almsgiving. An *alms*, properly speaking, is a temporal assistance given to a neighbor in need.

33. Is the obligation to give alms a grave one?

Yes, when one is in a condition to do so.

34. Out of what goods should alms be given?

Out of superfluous goods; *i. e.*, out of those goods which

are not required to enable us to live, and to keep up our usual position in society.

35. What qualities should almsgiving possess?

It should be just, discreet, liberal, prompt, affectionate, modest, and free from haughtiness and disdain.

36. What are the advantages of almsgiving?

1. Almsgiving is a source of blessing and prosperity; 2. It obtains pardon for our sins, and also life everlasting.

Order to Follow in the Practice of Charity.

37. Why should a definite order be followed in the practice of charity?

Because it is not sufficient merely to practise charity; we must also do so in the way which right reason directs.

38. How should charity be regulated?

It should be regulated according to persons, goods, and necessity.

39. What order should be followed as to *persons?*

We should show our love to people in the following order: to ourselves first, for well-ordered charity begins at home. After that, we should befriend those who are bound to us by ties of blood; next, those who are bound to us by friendship, by gratitude, by obedience, by community of religion and of country; lastly, strangers, heretics, and unbelievers.

40. What order should be followed in regard to the *goods* which we may bestow?

Spiritual goods should be preferred to temporal goods, life to reputation, and reputation to fortune.

41. What order should be followed in regard to *necessity?*

Extreme necessity should first be relieved; afterwards grave necessity, and finally ordinary necessity.

3. Conduct to Observe Towards our Enemies.

42. What is meant by the expression, our enemies?

By *our enemies* we are to understand those who have needlessly caused us pain, who have been unjust towards us, or who, in their hatred, persecute us.

43. Who has imposed on us the precept of loving our enemies?

Jesus Christ Himself, who has formally commanded us, in the Gospel, to love our enemies.

44. What obligations does love for our enemies impose on us?

Love for our enemies obliges us: 1. To forgive them from our heart for the wrong which they have done us; 2. To relieve their wants when we can do so without great inconvenience to ourselves; 3. To exhibit towards them the ordinary marks of good will which we are accustomed to show to persons of the same condition in life, unless there be a sufficient reason to postpone doing so for some time.

45. Does the love of our enemies do away with the right of doing justice to ourselves?

No; because the vindication of one's rights is not opposed to charity.

4. Sins Against Fraternal Charity.

46. Which are the sins against fraternal charity?

The interior sins are chiefly *hatred, envy,* and *discord.* The exterior sins are chiefly *disputes, scandal,* and *co-operation* in the sins of others.

47. In what does *hatred* of our neighbor consist?

It consists in wishing him harm, either because he is our enemy, or because his personal qualities inspire us with aversion.

48. What is envy?

Envy is the sadness which we feel on seeing the pros-

perity of others, in so far as we regard this prosperity to be our own loss.

49. What is discord?

Discord is an antagonism of will concerning a matter which one person wants to be so and so, and another does not.

50. What is a dispute?

A *dispute* is a conflict of opinions characterized by obstinacy, bitterness, and offensive language.

51. What is scandal?

Scandal is a word, an act, or an omission, evil in itself or only in appearance, which becomes an occasion of spiritual ruin to our neighbor.

52 How is scandal divided?

It is divided into active and passive scandal.

Active scandal, or scandal given, is anything which may become for our neighbor an occasion of falling into sin.

Passive scandal, or scandal taken, is the spiritual ruin of our neighbor, or the sin committed by him on the occasion of the scandal given; in other words, it is the effect of scandal.

Scandal may be active without being passive, and it may be passive without being active. In the first case, it is not followed by the effect which it was likely to produce; while in the second case, it is due to either the ignorance, the imagination, or the malice of the person scandalized.

53. How is active scandal divided?

It is divided into direct and indirect scandal.

Direct scandal is that by which a person expressly proposes to himself to lead another into sin. Such scandal is called *diabolical,* when one has in view the loss of his neighbor's soul.

Indirect scandal is that whereby a person, while not having any intention of leading another into sin, does some-

thing the result of which he foresees, at least in a confused way, may lead his neighbor into sin.

54. How is passive scandal divided?

It is divided into Pharisaical scandal and scandal of the weak.

Pharisaical scandal is the spiritual ruin caused by the malice of the person scandalized, and not by the act at which he has taken scandal.

Scandal *of the weak* is the spiritual ruin caused by the ignorance and weakness of the person scandalized, and not by the act, in itself good, or at least indifferent, at which he has taken scandal.

55. Is scandal a grievous sin?

Scandal, even when only indirect, is by its nature a grievous sin; for it is evidently a grievous sin against charity to lead another to do wrong. The sin of scandal is only venial when the matter is trifling.

56. Which are the worst scandals?

The worst scandals are: 1. Blasphemy; 2. Statements made to a person of what another has said against him; for such reports breed hatred, a desire of revenge, and lasting enmities; 3. Lascivious words or songs; 4. Immodest attire; 5. The introduction of dangerous teaching or dangerous books into schools; 6. The public exposition of obscene statues or pictures; 7. The writing, circulation, sale, or loan, of books, papers, songs, engravings, and photographs opposed to religion or morality; 8. The composition and representation of theatrical productions in which religion, morality, and the sanctity of marriage are disrespectfully treated.

57. How may scandal be repaired?

Scandal may be repaired: 1. By doing everything possible to check its fatal effects; for example, by retracting scandalous statements, by withdrawing from circulation

bad books, obscene engravings, etc.; 2. By amending our life, by giving good example; in a word, by substituing good for evil, according to the scandal that has been given.

58. In what does co-operation in the sins of another consist?

Co-operation in the sins of another consists in concurring in the evil deeds of the principal agent. It may be either formal or material.

59. What is formal co-operation?

Formal co-operation is an action which, of itself or in the intention of the co-operator, is closely related to sin. Thus a person formally co-operates in the propagation of impiety when he either writes or subscribes for an infidel newspaper.

60. What is material co-operation?

Material co-operation consists in any action, in itself good or indifferent, which, apart from the intention of the co-operator, has some distant relation to another's sin; as, for example, borrowing money from a usurer.

61. Are we allowed to co-operate in another's sin?

Under no circumstance, not even for the sake of avoiding death, are we allowed to co-operate *formally* in another's sin; for such co-operation is of itself a sin.

We may co-operate *materially* in another's sin, provided that we have no sinful intention and that we have a just reason for co-operating.

CHAPTER VIII.

THE MORAL VIRTUES.

1 What is understood by moral virtues?

By *moral* virtues are understood those which regulate morals, that is to say, the free actions of man.

2. Wherein do they differ from the theological virtues?

They differ: 1. In not having God for their immediate object, but simply integrity of morals; 2. In not being necessarily infused and supernatural, since they may be natural and acquired.

3. Which are the principal moral virtues?

The principal moral virtues are prudence, justice, fortitude, and temperance. They are called the *cardinal virtues.*

1. Prudence.

4. What is prudence?

Prudence is that moral virtue which enables us to decide what is right and proper to do in particular cases.

5. What are the functions of prudence?

Prudence fulfills three functions: 1. It *deliberates* on the means and circumstances necessary to render an action good; 2. It *judges* whether these means and circumstances are as good and suitable as they should be; 3. It effectively *commands* the will to carry out the line of action that it has laid down.

6. What are the *virtues allied* to prudence?

There are three virtues allied to prudence: 1. *Good counsel,* which inclines us to profit by the advice of others when we are confronted with difficult or embarrassing affairs; 2. *Common sense,* which makes us judge of things according to the ordinary rules of human conduct; 3. *Good judgment,* which being enlightened by the loftiest principles is swayed less by the letter of the law than the mind of the lawmaker.

7. How may we sin against prudence?

We may sin against prudence either by defect or by excess.

8. What faults are opposed to prudence by defect?

There are four kinds of *imprudence:*

1. *Precipitation,* which makes us undertake a work without sufficient deliberation on the means to be taken; 2. *Inconsiderateness,* which judges of the means without having sufficiently examined them; 3. *Inconstancy,* which makes us change our opinion either without a sufficient reason, or without any reason at all; 4. *Negligence,* which consists in failing to put into execution a matter that has already been sufficiently deliberated upon.

9. What *faults* are opposed to prudence by excess?

1. *Prudence of the flesh,* or earthly prudence, sometimes called animal prudence, which has for its object mere temporal concerns; 2. *Cunning,* which looks to the accomplishment of its purpose by tortuous and perverse methods; 3. *Excessive solicitude about temporal goods,* or, in other words, an inordinate desire to hold or acquire them; 4. *Too great anxiety about the future,* implying a certain distrust of Divine Providence.

2. Justice.

10. What is justice viewed as a cardinal virtue?

Justice is a moral virtue which constantly disposes the will to give to every one what is his due.

11. Which are the principal kinds of justice?

1. *Commutative* justice, which is chiefly connected with sales and contracts;

2. *Distributive* justice, which inclines the representatives of public authority to distribute honors, employment and official positions, according to the merits and abilities of each individual;

3. *Legal* justice, which inclines men to do all that the law commands for the sake of the common good;

4. *Vindicative* justice, which inclines magistrates to punish crimes and delinquencies according to law.

12. What are the principal *virtues allied* to justice?

1. *Religion,* or the worship of God, and likewise *filial devotion* to our parents and *obedience* to our superiors;

2. *Truthfulness, gratitude* for benefits received, and *zeal* in repressing evil and repairing injuries.

13. How may we sin against justice?

We may sin: 1. Against *commutative* justice, by violating the laws relating to the life, liberty, honor, reputation, or property of others;

2. Against *distributive* justice, by undue partiality, or by making exception of persons;

3. Against *legal* justice, by violating the laws that govern society, and by consulting private interests to the detriment of the general good;

4. Against *vindicative* justice, by transgressing penal laws.

14. What *vices* are opposed to the virtues allied to justice?

1. Irreligion, neglect of the duties which we owe to our parents and our country, irreverence toward superiors, and disobedience of their orders; 2. Lying, breaking of promises, hypocrisy, ingratitude, cruelty, and too great indulgence towards others; 3. Prodigality and avarice, hardness of heart towards the poor, bitterness of speech and flattery, inconstancy and disloyalty to friends, lack of politeness, and want of kindness.

3. Fortitude.

15. What is fortitude?

Fortitude is a moral virtue which, for the purpose of accomplishing good, inspires us to undertake great and difficult works, or enables us to suffer great evils, even death itself.

16. By what *virtues* should fortitude be accompanied?

It should be accompanied by four virtues: 1. *Magnanimity,* or greatness of soul, which inclines us to heroic acts

of every kind of virtue; 2. *Magnificence,* which inclines us to do great things at great expense; 3. *Patience,* which makes us keep our souls in peace; 4. *Perseverance,* which, in spite of obstacles, pursues a good cause to the end.

17. How may we sin against the virtue of fortitude?

We may sin against the virtue of fortitude by excess and by defect.

The sin by excess is called *rashness,* or excessive boldness; it thrusts us into danger in a manner opposed to reason: that is, ***when*** it is not necessary, or ***where*** it is not necessary, or ***in a way*** that is not necessary.

The sin by defect is called *cowardice,* or excessive timidity. It consists in shunning a danger to which we can and should expose ourselves.

18. What *vices* are opposed to the virtues allied to fortitude?

1. Presumption, ambition, and vainglory, as also pusillanimity, are opposed to magnanimity; 2. Sumptuous living and parsimony are opposed to magnificence; 3. Insensibility and impatience are opposed to patience; 4. Obstinacy and inconstancy are opposed to perseverance.

4. Temperance.

19. What is temperance?

Temperance is a moral virtue which enables us to use according to right reason the things that are agreeable to the senses.

20. How is temperance divided?

Temperance is divided into: 1. *Abstinence,* which retrenches our bodily food for the sake of our spiritual welfare; 2. *Sobriety,* which regulates the desire and the use of meat and drink; 3. *Chastity,* which subjects concupiscence to the law of reason, and with which belongs that sensitive modesty or reserve, which places a check on all ex-

ternal actions calculated to awaken a desire for unlawful pleasures.

21. What *virtues* are *allied* to temperance?

1. *Meekness,* which restrains anger; 2. *Clemency,* which mitigates or remits the punishment due to a guilty person; 3. *Modesty,* which confines the affections of the soul and the actions of the body within suitable limits; 4. *Moderation* in our eagerness for study, which tempers a too keen desire to acquire knowledge; 5. *Humility,* which, as a consequence of a profound knowledge of ourselves, leads us to regard ourselves as vile and worthless.

22. What *vices* are opposed to the different kinds of temperance?

1. *Gluttony,* which is opposed to abstinence and sobriety; 2. *Lust,* which is opposed to chastity.

23. What *vices* are opposed to the virtues allied to temperance?

1. Anger and excessive indulgence are opposed to meekness; 2. Cruelty and weakness of character are opposed to clemency; 3. Exaggerated politeness, ostentatious dress, and extreme luxury, as also rustic manners, carelessness in dress, and mean living, are opposed to modesty; 4. Neglect to learn those things which it is our duty to know, and inordinate curiosity, are opposed to moderation in study; 5. Pride and too low an estimate of ourselves are opposed to humility.

24. When does temperance obtain the name of *Christian mortification?*

When it leads us of our own free will to perform actions painful to human nature, through a desire to imitate the humiliations and sufferings of Jesus Christ, and to satisfy divine justice in union with Him.

22. What vice is opposed to Christian mortification?

Want of mortification, or the vice of those "who are enemies of the cross of Christ; . . . . who mind earthly things."

CHAPTER IX.

SIN IN GENERAL.

1. Nature of Sin.

1. What is sin?

Sin is a wilful transgression of the law of God.

2. Why is sin called a transgression?

Sin is called a *transgression* because it is an act by which we go beyond the limits imposed on our moral liberty.

3. Why is sin called a wilful transgression?

Sin is called a *wilful* transgression, because it is committed knowingly and freely. If an act that is opposed to the divine law is done without reflection and consent, the sin is only material.

4. What is meant by the words: *of the law of God?*

By *the law of God,* we are to understand not alone the natural law and the positive divine law, but all law, all the commandments given by lawful authority, and consequently ecclesiastical laws, civil laws, and the just precepts of parents and superiors.

5. What is the difference between sin and vice?

Sin is an act; *vice* is a habit. Hence it follows that we can commit a sin against a given virtue, without having the vice opposed to the virtue. So also we can be vicious without being actually in a *state of sin.*

6. How is sin divided?

Sin is either original or personal.

Original sin has its source in the disobedience of Adam, and is transmitted by generation to all his posterity.

Personal sin has its source in the individual will of each and every person.

7. How are personal sins divided?

Personal sins are divided into actual sins and habitual sins.

Actual sin is any wilful act or omission contrary to the law of God.

Habitual sin is the stain that rests upon the soul as a consequence of actual sin.

8. How are sins divided according to their effects?

Into *mortal* sins and *venial* sins, according as they do or or do not cause the death of the soul.

2. The Causes and the Effects of Sin.

9. What are the principal causes of sin?

They are the exciting causes and the occasioning causes, or occasions, of sin.

10. What are the exciting causes of sin?

The *exciting* causes of sin in us are: ignorance, concupiscence, and malice; the exciting causes outside of us are: the world and the devil.

11. What is meant by the occasioning cause of sin?

By the *occasioning cause,* or the occasion of sin, is meant every external agency leading to sin, such as bad company, bad books, and bad newspapers.

12. What are the different kinds of occasion of sin?

An occasion of sin is *proximate* if the danger of committing sin is certain or even probable; it is *remote* if the danger is only slight.

13. Are we obliged to avoid the occasion of sin?

We are not obliged to avoid a remote occasion, unless we foresee that it is soon likely to become proximate; but

we are obliged to avoid a voluntary proximate occasion of sin, for "he that loveth danger shall perish in it."

14. What are the effects of sin?

The effects of sin are twofold; they relate to God and to the sinner.

15. What effects of sin relate to God?

Every sin implies, in some manner, a preference of the creature to the Creator, and is therefore a wrong done to God, an insult to His divine majesty. This offense is greater than all the other ills that could befall creatures, greater even than the destruction of the entire universe.

16. What effects of sin relate to the sinner?

Every sin is followed by two effects that relate to the sinner: by one he is made guilty, and by the other he is made deserving of punishment.

Guilt consists in the blame incurred by the sinner, and in the obligation under which he is placed, of making atonement to God for the injury done Him.

Punishment consists in the privation of a good, imposed on the sinner against his will and as a consequence of his sin. This privation, by causing him to suffer, re-establishes in the sight of God's justice the order which the sinner had disturbed.

17. What constitutes the grievousness of sin?

The grievousness of sin is the greater or less degree of the malice by which it offends God, and which, consequently, merits for the sinner a more or less severe punishment.

18. Are all sins equally grievous?

No; all sins are not equally grievous. Their inequality is derived either from the object which determines the species of the sin, or from the circumstances which increase or diminish the malice of a particular sin.

19. How are sins divided according as they are grievous or trifling?

They are divided into *mortal* sins and *venial* sins.

3. Mortal Sin.

20. What is mortal sin?

Mortal sin is an offense against God which causes us to lose His friendship and merit everlasting punishment.

21. Why is it called *mortal?*

Because it deprives the soul of spiritual life, which is sanctifying grace, and brings everlasting death on the soul.

22. What conditions are necessary to render a sin mortal?

There are three conditions: 1. Grave matter; 2. Sufficient reflection; 3. Full consent of the will.

23. In how many ways may the matter of sin be grave?

The matter of sin may be grave either *by itself* or *by reason of its circumstances.*

24. When is the matter of sin grave by itself?

When the law which it transgresses has for its object something of great importance.

25. What are those sins that are generally considered grievous?

1. All those sins which directly assail God or any one of His perfections;

2. All sins of lust;

3. All sins against a precept, the object of which was deemed to be of great importance by the legislator who framed it; such as failure to observe the law of fast and abstinence, to hear Mass on Sundays and holy-days of obligation, to fulfill one's Easter duty, etc.

4. All sins that grievously wrong our neighbor in his property, his life, his fortune, or his reputation, as extensive theft, murder, etc.

26. When do circumstances render accidentally mortal a sin which by its nature is venial?

A sin which by its nature is venial becomes mortal: 1. When the person committing it erroneously believes that it is a mortal sin, or is in doubt concerning the matter; 2. When such a person has an exceedingly bad end in view; 3. When he is attracted to the sin so powerfully, that he would not hesitate to offend God grievously for the sake of committing it; 4. When in committing such sin, he acts in open contempt of the law and the law-makers; 5. When he thereby and knowingly causes serious scandal; 6. When he exposes himself to the proximate or probable danger of committing mortal sin; 7. When he commits several venial sins, which, being joined together, would constitute the matter of a mortal sin; thus, a person might commit several petty thefts with the intention finally of stealing enough to make the whole the matter of mortal sin.

27. What is the second condition necessary for a sin to be mortal?

Sufficient reflection: *i. e.,* full advertence of the understanding.

28. How many kinds of advertence are there?

Two: *material* advertence, which consists in the application of the mind merely to the action which we perform; and *formal* advertence, which consists in the application of the mind to the moral goodness or badness of the action.

Formal, or actual, advertence is required to render the sin mortal.

29. What is the third condition necessary for a sin to be mortal?

Full consent of the will.

30. Why is it that these three conditions, viz., gravity of the matter, sufficient reflection, and full consent of the will, are necessary to render a sin mortal?

Because it is evident that in the absence of any one of

them, we are not willing to withdraw ourselves from God, and make created things our supreme end.

31. Is it always easy to determine the limits that separate mortal from venial sin?

No; it is often very difficult to do so, on account of the manifold elements that enter into the act of the sinner.

32. What are the effects of mortal sin?

They are dreadful, whether we consider them with reference to God or with reference to man.

33. What are the consequences of mortal sin with reference to God?

With reference to God a mortal sin is: 1. An audacious revolt; 2. Contempt of His adorable majesty; 3. Monstrous ingratitude; 4. An act of signal impiety.

The offense which mortal sin gives to God is so great, that no created being could make atonement for it.

34. What are the effects of mortal sin with reference to man?

1. Mortal sin disfigures and tarnishes the soul; 2. It inflicts death on it by depriving it of sanctifying grace; 3. It deprives the soul of the merits which it had previously acquired; of the ability, while in that state, of actually acquiring more; of all participation in the satisfying merits of the other members of the Church; and even of the right to heaven; 4. It merits everlasting punishment.

35. Are the effects of mortal sin irreparable?

No; for a sincere conversion can restore the soul to the friendship of God.

4. Venial Sin.

36. What is venial sin?

Venial sin is an offense against God which does not deprive the soul of His friendship, but which merits for it some temporal punishment.

37. Why is this sin called *venial?*

It is called *venial,* because it is more easily pardoned than mortal sin.

38. What is required for a sin to be venial?

It is requisite and sufficient: 1. That there be some reflection, however slight, on the malice of the action; 2. That there be some consent of the will, however imperfect, to the performance of the act.

39. Can a large number of venial sins render a person as guilty as one mortal sin?

No; because it is mortal sin alone which can make us lose the friendship of God, and turn us completely away from Him. Hence one mortal sin surpasses in enormity all venial sins, no matter how numerous they may be.

40. Is venial sin a great evil?

Venial sin is a great evil, whether we consider it in relation to God or with reference to man; although it is incomparably less grievous than mortal sin.

41. Why is venial sin an offense against God?

Because every venial sin, however trifling it may appear, is a wrong done to the divine Majesty. Hence the saints have not hesitated to say that it were better for the whole universe to be destroyed, than to attempt to save it by committing a single venial sin.

42. What harm does venial sin do man?

1. It dims the light of his intellect and weakens the strength of his will; 2. It tarnishes the beauty of his soul, and renders his works less acceptable to God; 3. It robs him of many degrees of grace and glory; 4. It disposes and leads to mortal sin; 5. It brings upon him during this life many severe chastisements; and if not expiated before his death, it consigns him to the torments of purgatory in the life to come.

5. Sins of Malice.

43. What sins are especially regarded as sins of malice?

1. The sins that cry to heaven for vengeance; 2. Sins against the Holy Ghost.

44. What are the sins that cry to heaven for vengeance?

1. Wilful murder; 2. Sins against nature; 3. Oppression of the poor, of widows, and orphans; 4. Defrauding laborers of their wages.

45. Why are these sins said to cry to heaven for vengeance?

Because their malice is so manifest, that it provokes divine vengeance more than do other sins.

46. What are the sins against the Holy Ghost?

1. Despair of salvation; 2. Presumption, which consists in hoping for salvation without good works, or counting on divine mercy for the purpose of growing bolder in sinning; 3. Impugning the known truth; that is to say, persistently struggling against the known truths of faith; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

47. Why are these called sins against the Holy Ghost?

Because they embody a stubborn resistance to His inspirations and an open contempt for His gifts.

48. Are sins against the Holy Ghost unpardonable?

No sin is absolutely unpardonable. But usually those who sin against the Holy Ghost stubbornly resist the influence of grace, and do not wish to repent; and hence their sin cannot be forgiven them.

6. Different Ways of Committing Sin.

49. In how many ways may we commit sin?

We may commit sin: by thought, by desire, by word, by deed, and by omission.

50. How do we commit sin by *thought?*

By voluntarily allowing our mind to be occupied with something forbidden.

51. Why does God forbid evil thoughts?

God forbids evil thoughts: 1. Because they are offensive in His sight; 2. Because they tarnish the soul, which is His temple; 3. Because evil thoughts lead to evil desires, and evil desires lead to evil deeds.

52. How may we sin by desire?

We sin by *desire* when we take pleasure in contemplating what is wrong and have the intention of committing it if possible.

53. How may we sin by word?

We may sin by *word* by speaking against faith, religion, charity, purity, etc.

54. How may we sin by deed and by omission?

We sin by *deed* when we do that which is forbidden, and we sin by *omission,* when we fail to do that which has been commanded.

Omission, however, in order to be sinful, must be voluntary, either in itself or in its cause.

7. Distinction Between Sins.

55. How are sins to be distinguished from one another?

They are distinguished from one another in kind and number.

56. Is the fact that we should distinguish between sins very important?

Yes; because in confession we are obliged to accuse ourselves of the kinds of sin we have committed, of the circumstances which may change their character, and also to state their number.

57. How may we know whether sins are of different kinds or species?

Sins are of *different kinds:* 1. When they are opposed to virtues of different kinds. Thus theft and gluttony are not sins of the same kind, because theft is opposed to justice, and gluttony to temperance.

2. When they are opposed in different ways to the same virtue. Thus theft, murder and calumny differ specifically, because they are opposed in different ways to the virtue of justice.

3. When they are opposed to the same virtue in an opposite manner, whether by excess or by defect. Thus presumption and despair are opposed to the virtue of hope.

4. When they are opposed to different precepts. Thus failure to hear Mass on a holy-day of obligation, violation of the law of abstinence, and failure to fulfill one's Easter duty, are sins of different kinds.

58. How is the number of sins determined?

The *number* of sins is determined:

1. By the number of commandments broken;

2. By the number of objects. For instance, he who successively kills several persons, commits as many sins of murder as there were men;

3. By the number of acts of the will, if there is a moral interruption between them.

59. How are acts of the will interrupted?

They are interrupted: 1. When the wish affecting the first act is revoked by a contrary act or by repentance; 2. When the will deliberately turns towards something that is incompatible with the evil which it first willed; 3. When the wish affecting the first act perseveres neither actually nor virtually, either by reason of intervening sleep or by reason of the mind occupying itself, during a considerable portion of the meantime, with something else.

CHAPTER X.

THE CAPITAL SINS.

The Capital Sins in General.

1. What is to be understood by capital, or deadly, sins?

By *capital,* or deadly, sins or vices, are understood those perverse inclinations which are the source and root of all the evil actions that men commit.

2. Why are they called *vices?*

They are called vices, because we consider in them rather the habit of evil doing, the tendency to commit sin, than the actual sin that results from them.

3. Why are they called *capital* sins?

Because they are, as it were, the head and source of all other sins.

4. Have not the deadly sins a common origin?

Yes; an inordinate love of self.

To love one's self, that is to say, to desire and seek out one's own good, to hate and repel what is injurious to one's self, is right and proper, provided that in doing this we keep within the bounds set up by reason and by faith. But if we go beyond these bounds, we violate the principles of order.

5. How are we to judge of the grievousness of deadly sins?

In general, these sins are grievous when they inflict a deep wound upon charity towards God, towards our neighbor, or towards ourselves.

6. How many deadly sins are there?

There are seven deadly sins, viz.: Pride, covetousness, lust, anger, gluttony, envy, and sloth.

1. Pride.

7. What is pride?

Pride is an excessive love of our own superiority.

8. Why is pride said to be an excessive, or *ill-regulated,* love?

Because there exists a well regulated and legitimate love of self, which is commendable.

9. How many kinds of pride are there?

Two kinds: complete and incomplete pride.

10. In what does complete pride consist?

Complete pride consists in being so deeply in love with ourselves, as to be inclined to violate the law grievously rather than obey the orders of a superior.

11. In what does incomplete pride consist?

Incomplete pride consists in an exceeding love of self, without formal contempt for authority.

12. How grievous is the sin of pride?

Complete pride is a mortal sin in its nature.

Incomplete pride is only venial in its nature, unless accompanied with some serious wrong to one's neighbor; as, for instance, if any one should seek to establish his own superiority by calumny or detraction.

13. Which are the vices that pride begets?

They are presumption, ambition, and vainglory. *Presumption* leads us to undertake tasks beyond our capacity. *Ambition* is an inordinate longing for positions of dignity and honor. *Vainglory* is an inordinate love of human praise.

14. What vices does vainglory beget?

Vainglory begets: 1. Formal *disobedience,* by which we disobey the orders of our superior; 2. *Boastfulness,* which leads us foolishly to boast of our own superiority; 3. *Hypocrisy,* which leads us to assume a virtue which we have

not; 4. *Controversies,* or heated disputes on the subject of truth; 5. *Discords,* or embittered dissensions on the subject of good; 6. *Stubbornness,* which leads us to persist in an opinion despite the truth to the contrary which is either known as such, or has been sufficiently set forth.

15. Is human respect allied to pride?

Yes; for *human respect* is but hypocrisy reversed. It is through pride that the hypocrite seeks to hide his vices under the cloak of virtue. In like manner, it is through pride that in order to shun the unfounded contempt and ridicule of men, we yield to the cowardice of human respect, by dissembling our faith or failing to fulfill our duties as Christians.

16. What are the remedies for pride?

The principal remedies for pride are: 1. An intimate knowledge of ourselves; 2. Meditation on the vanity and transitory character of those things of which we are wont to be proud; 3. Meditation on the punishments inflicted on pride, and on the reward given to humility; 4. Imitation of Jesus Christ, the Model of perfect humility; 5. Accepting and even asking the humblest offices.

2. Covetousness.

17. What is covetousness?

Covetousness, or avarice, is an excessive love of earthly goods.

18. Why is avarice said to be an *excessive* love?

Because there is a well regulated and legitimate love of earthly goods, and because we may love, acquire, and preserve them for a good end.

19. When does the love of earthly goods become sinful?

1. When we make riches the chief aim of our life; 2. When we heap them up without measure or limit; 3. When we covet our neighbor's property.

20. How grievous is the sin of covetousness?

Covetousness is, by its nature, a mortal sin.

21. What vices does covetousness beget?

Covetousness begets: 1. *Trouble of mind,* which leads to neglect of duty; 2. *Hardness of heart,* which stifles pity for the poor; 3. *Violence,* or the appropriation of the goods of others by unjust methods; 4. *Fraud,* which deceives our neighbor by an unjust act; 5. *Guile,* or the practise of deceit by means of equivocal, or lying, phrases; 6. *Perjury,* or deceiving our neighbor by means of a false oath.

22. What are the remedies for covetousness?

The principal remedies for covetousness are: 1. The thought that with death we must give up everthing here on earth; 2. The thought of the difficulty with which those who set their hearts upon riches are saved; 3. Meditation on the poverty of Jesus Christ.

3. Lust.

See Chapter xviii., Sixth and Ninth Commandments, p. 286.

4. Anger.

23. What is anger?

Anger is a disorderly emotion of the soul, which inclines us to repel with violence whatever displeases us, and which leads us to seek revenge.

24. Why is it called a *disorderly* emotion?

Because we commit no sin, but, on the contrary, perform an act of virtue, when we become indignant for just reason and with moderation, as did Jesus Christ, when He drove the money-changers from the temple.

25. When do we sin by anger?

We sin by anger: 1. When we inflict punishment on one who has not deserved it, or inflict excessive punishment, or inflict it without lawful authority; 2. When, in inflicting

a just punishment, we have in view only the gratification of a spiteful feeling; 3. When we inflict punishment with excessive heat.

26. How grievous is the sin of anger?

Violent anger, so far as the object is concerned, is a mortal sin, since it deeply wounds charity or justice.

Violent anger, so far as its degree is concerned, is only a venial sin, since it is opposed neither to charity nor to justice, but simply banishes mildness.

27. What sins have their source in anger?

Anger is the source of a multitude of sins, the principal of which are: Resentment, enmity of heart, insulting words, quarrels and dissension.

28. What are the remedies for anger?

1. Meditation on the meekness of Our Saviour; 2. A consideration of the fatal effects of anger, which has been the cause of so many deeds of violence, so many murders, wars, etc.; 3. The habit of never doing anything while under the influence of anger; 4. The practice of those virtues which are opposed to anger.

5. Gluttony.

29. What is gluttony?

Gluttony is an inordinate love of eating and drinking

30. Why is it called an *inordinate* love?

Because to eat in order to appease hunger, and to drink in order to quench thirst, are reasonable acts; it is man's duty to take sufficient nourishment to maintain the vigor of his bodily organs.

31. How may we commit the sin of gluttony?

1. By eating or drinking to excess, or by taking more than nature requires; 2. By eating and drinking too eagerly, for the sake of the pleasure which these actions afford; 3. By

choosing too high-priced articles of food, taking into consideration our condition and wants.

32. How grievous is the sin of gluttony?

In itself gluttony is but a venial sin. It becomes a mortal sin, however: 1. When a person makes eating and drinking the great object of his life; 2. When it renders him incapable of fulfilling his duties; 3. When thereby he breaks the laws of fast and of abstinence; 4. When it exposes him to the danger of mortal sin; 5. When it does serious injury to his health; 6. When he drinks to the point of drunkenness, and so deprives himself of the use of reason.

33. Is one responsible for the sins committed in a state of intoxication?

Yes, if one has foreseen that he would commit them; for then they are voluntary, since he who desires the cause also desires the effect. But if one has not foreseen this, even in a confused way, then he is not responsible.

34. What are the effects of gluttony?

Gluttony, and especially drunkenness, produces the most disastrous effects: 1. It brutalizes the mind; 2. It entails neglect of religious duties; 3. It begets impurity and sloth; 4. It produces quarrels and dissension; 5. It destroys health and fortune, and it shortens life.

35. What are the remedies for gluttony?

1. Consideration of the fatal consequences of this vice from the intellectual, moral, and physical points of view; 2. Avoidance of occasions of gluttony; 3. The practice of temperance.

6. Envy.

36. What is envy?

Envy is the feeling of sadness which we experience in contemplating the prosperity of others, in so far as we regard this prosperity to be our own loss.

37. Do we commit the sin of envy when we experience a feeling of sadness at the well-being of others, but through a different motive?

No; we are guilty of envy only when this feeling springs from a want of charity.

Hence: 1. We become guilty not of envy, but of *hatred,* when we grieve that our neighbor prospers, because he is our enemy.

2. It is not envy, but just *indignation,* when we regret the success of our neighbor, because he makes a bad use of it.

3. It is not envy, but *perverse zeal,* that actuates us, when we are vexed over the temporal welfare of our neighbor, because he does not deserve it.

4. It is not envy, but a well grounded *fear,* that we experience, when we regret the success of our neighbor, foreseeing that such success will be disastrous to ourselves or others. Such would be the case if another were to gain a position which we foresaw he would use unjustly.

5. It is not envy, but *rivalry,* that causes us to regret our neighbor's prosperity, not because he enjoys it, but because we do not possess it ourselves, while at the same time we would not like to see him deprived of it.

6. We become guilty of the sin of *jealousy,* but not of envy, when we entertain an exaggerated dread lest our property should become the property of another.

38. How grievous is this sin?

Envy is, of its nature, a grievous sin; for it is opposed to fraternal charity, which imposes upon us the duty of rejoicing in the welfare of others, and of grieving over their misfortunes.

39. What sins spring from envy?

1. Hatred of one's neighbor; 2. Joy over his misfortunes; 3. Regret at his success; 4. Backbiting, calumny,

and complaints against superiors; 5. Rivalry and discord among persons of equal rank.

40. What are the remedies for envy?

1. The reflection that this odious vice makes man like the devil; 2. A consideration of the vanity of worldly honors; 3. The thought that the envious man torments himself for nothing; for envy takes nothing from him who is envied, and bestows nothing on him who envies; 4. Taking part with a Christian spirit in the joys and sorrows of our brethren; 5. Blessing God for whatever good is done, no matter who may be the instrument of that good.

7. Sloth.

41. What is sloth?

Sloth is an inordinate love of rest, which leads us to omit or neglect our duties.

42. How grievous is the sin of sloth?

Sloth is a more or less grievous sin, according as the duty which it leads us to neglect is more or less important, and according as it causes a grave scandal or not.

Sloth that has for its object things divine is of its nature a mortal sin, because of the injury which it does to God.

43. Is an involuntary distaste for duty sinful?

On the contrary, it becomes an occasion of merit when we courageously surmount it.

44. What vices does sloth beget?

Torpidity, or stupor of soul, cowardice, feelings of bitterness towards those who strive to interest us in spiritual matters, and discouragement in the face of difficulties.

45. What are the remedies for sloth?

The principal remedies are: 1. The conviction that work is an imperative duty, and that idleness is dangerous and shameful; 2. Meditation on the labors and sufferings of

Jesus Christ and the saints; 3. The thought of the eternal repose which is their reward.

CHAPTER XI.

TEMPTATION.

1. Nature, Sources, and Phases of Temptation.

1. What does the word *temptation* mean?

The word *temptation* has two meanings in the Holy Scriptures: sometimes it means a *trial,* and somtimes a *provocation to evil.*

2. In what does the temptation of trial consist?

The temptation of trial exists when God, for the purpose of putting our fidelity to the test, places us in situations of difficulty or of suffering. Thus it was that God tried the faith of Abraham, the patience of Job, and the charity of Tobias.

3. Can such a temptation be a provocation to evil?

Far from it: God tries us only for the purpose of inciting us to good, of strengthening our virtue, and increasing our merits.

4. When temptation is a provocation to evil, is it a sin?

It is not a sin for the person who is tempted; on the contrary, it becomes an occasion of merit when resisted.

5. What are the sources of temptation?

They are three in number, viz., the devil, the world, and the flesh, or man's concupiscence.

6. How does the devil tempt us?

He tempts us principally by acting on the sensitive fac-

ulties of the soul, such as the imagination and the sensitive appetite.

7. How does the world tempt us?

The world, that is, those people who conform their lives to the maxims of the devil, tempts us by the terror with which it fills us, or the seductive charms with which it fascinates our senses.

8. How does concupiscence tempt us?

It tempts us by inclining our will to evil through an inordinate love of sensual pleasure, of luxury and wealth, or of positions of dignity and honor.

9. What are the different phases of temptation?

Temptation presents three phases: 1. *Suggestion,* which consists of a thought of an image of such a nature as to present what is evil in an attractive light, and what is good as repulsive; 2. *Delectation,* or satisfaction, which consists in the spiritual or sensual pleasure which proceeds from suggestion; 3. *Consent,* which consists in the acquiescence of the will in the suggestion and the delectation.

It is consent alone that can make a person responsible and guilty.

10. Can we always withhold our consent to sinful suggestion and delectation?

Yes, if we wish: 1. Because our will is essentially free and can always implore the divine assistance, which will never fail to be given; 2. Because God will not allow us to be tempted beyond our strength.

2. Necessity and Utility of Temptation.

11. Is temptation unavoidable?

As long as man lives he will never be entirely free from temptation; for the causes which produce it never cease to operate as long as man lives.

12. Can nothing then entirely preserve us from temptation?

No, not even complete *solitude,* since we must be always with ourselves, and we cannot escape from the spirits of evil that hover in the air; nor the most austere *penance;* nor the most perfect *holiness,* since holiness especially arouses the fury of Satan.

13. What end can God have in view in permitting us to be tempted?

He has in view His own glory and our sanctification.

14. How does temptation promote the glory of God?

By manifesting His power, His wisdom, His goodness, and His justice.

15. How does temptation contribute to our sanctification?

It contributes thereto in several ways: 1. It detaches us from ourselves; 2. It unites us to God; 3. It purifies our souls; 4. It perfects our virtues; 5. It trains us to spiritual combat; 6. It increases our merits, and thereby also our future glory.

3. Combat Against Temptations.

16. What means must we take to combat temptations?

There are general means which we must employ against all temptations, and special means which vary according to the nature of the temptation.

17. What are the general means?

They are principally: 1. The habit of distrusting ourselves and placing all our confidence in God; 2. A life of prayer and union with God; 3. The avoidance of idleness; 4. Care to avoid rash judgments, backbiting, and railing.

18. What are the special means for combating temptation?

1. It is all important that we should know the weak side of our nature, and our ruling passion; for it is here that the enemy is sure to attack us; 2. We should be on our

guard against temptations that present themselves in the garb of virtue; 3. We may and should attack boldly, face to face, even to the extent of grappling with them, all temptations that create bitterness of heart, like anger, envy, hatred, and revenge. 4. With respect to temptations that beguile the imagination and the outer senses, such as temptations against purity, we should avoid exposing ourselves to their influence.

19. What rules should we observe when tempted?

There are three sets of rules: some relate to the time preceding temptation, some to the very time of temptation, and some to the time following the temptation.

20. What should we do before temptation?

Before temptation: 1. We should avoid every occasion that might be attended with the slightest danger; 2. We should practise mortification of the senses.

21. What should we do during temptation?

1. At the outset, we should at once remove the cause, if possible, and strive to divert our minds from evil thoughts.

2. In the course of a temptation, we should offer resistance firmly, but without anxiety, whilst imploring the assistance of God and the protection of the Blessed Virgin.

22. What should we do when the temptation continues to beset the imagination?

When the temptation continues to beset the imagination, or a positive resistance serves only to intensify it, it is better to take no heed of it, but to treat it with contempt. This is the rule to follow, especially when tempted to blaspheme, and when tempted against faith, charity, and chastity.

23. What should we do after having been tempted?

After temptation, if the battle has been won, we should humbly thank God. If it has been lost, we should humble

ourselves deeply, promptly extricate ourselves from the consequences of the temptation to which we yielded, and repent as children of a merciful Father. If the victory remains in doubt, we should no longer busy ourselves with the temptation; we should not go back to it at all, we should be fully persuaded that we have not sinned, if in the course of the temptation we have not ceased to experience a certain repugnance for it, and we have kept our hearts united to God and implored His assistance.

24. What rule should we follow in difficult cases?

We should follow with docility the advice of a prudent and enlightened spiritual director.

SECTION III.

The Commandments of God and of the Church.

CHAPTER XII.

THE COMMANDMENTS OF GOD AND OF THE CHURCH IN GENERAL.

ARTICLE I.—THE COMMANDMENTS OF GOD.

1. The Decalogue.

1. What is the decalogue?

The *Decalogue* is the code which, under the head of Ten Commandments, comprises all the duties and natural rights of man.

2. Why are the commandments of the Decalogue called the commandments of God?

Because God Himself recalled them to man by a formal and positive revelation.

3. Under what circumstances did God reveal to man the ten commandments which sum up the natural law?

Fifty days after their departure from Egypt, Moses, being ordered by God, gathered together the people of Israel at the foot of Mount Sinai, while he himself repaired to the summit of the mountain. Then the thunder pealed and the lightnings flashed, and God promulgated the Decalogue:

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9 and 10. Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor anything that is his.

4. Did God content Himself with promulgating His law?

After having promulgated His commandments, He engraved them on two tables of stone, which He delivered to Moses. On the first table were engraved the first three commandments, and on the second the other seven.

5. Was the Decalogue promulgated under the new law?

Our Lord Jesus Christ promulgated it anew, and perfected it in His *Sermon on the Mount.*

6. How did Our Lord sum up the Decalogue?

He summed it up by reducing it to two fundamental principles: love of God and love of our neighbor.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.

7. Which are the commandments that relate to the love of God?

They are the first three, written on the first table. They regulate man's relations towards God.

8. Which are the commandments that relate to the love of our neighbor?

They are the seven which were written on the second table. These regulate man's relations with his fellow-man.

9. Is it necessary to keep the commandments of God?

Yes; for in breaking one of them wilfully, and in grave matter, we commit a mortal sin, and, consequently, deserve eternal damnation.

10. How are the commandments of God commonly formulated?

As on p. 233, with the exception of the ninth and tenth commandments. These are more commonly stated as follows:

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

ARTICLE II.—COMMANDMENTS OF THE CHURCH.

Legislative Power of the Church.

11. Are we obliged to keep the commandments of God alone?

We must also keep the commandments of the Church.

12. Has the Church the power to make commandments?

Yes; the Church has received that power from Jesus Christ her Founder.

13. How is the possession of this power proved?

It is proved by Holy Scripture, by Tradition, and by reason.

14. Do the laws of the Church bind in conscience?

Yes, even as the laws of God.

15. What sort of obedience do we owe to the laws of the Church?

We owe to them not merely an external obedience, but an obedience that is internal and Christian. It is not enough to fulfill the letter of this law; we must understand its spirit, and follow it in practice; we must enter into the views of the Church, and strive after the aim and purpose for which the commandment was made.

16. Why has the Church made commandments?

To enable the faithful to keep the commandments of God

and practice the maxims of the Gospel, and thus to establish in their souls the reign of charity.

17. What difference is there between the commandments of God and those of the Church?

Although the commandments of the Church have in a measure for their object to determine the time and manner of keeping the commandments of God, they differ from the latter in three respects:

1. They are *positive* and not *immutable,* whereas the commandments of God, if we except that which relates to the Sabbath, are *natural* and *immutable.*

2. They are imposed only on members of the Church, whereas the commandments of God are binding on all men.

3. They are not binding when a grave difficulty stands in the way of observing them, whereas the commandments of God admit of no dispensation.

18. Which are the principal commandments of the Church?

They are the six following:

1. To hear Mass on Sundays and holy-days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry those who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

CRAPTER XIII.

FIRST COMMANDMENT.

I am the Lord thy God. . . . Thou shalt not have strange gods before Me.

ARTICLE I.—WHAT THE FIRST COMMANDMENT ENJOINS.

1. What does the first commandment enjoin?

The first commandment, in so far as it is affirmative, orders us to make acts of faith, hope, charity, and religion.

2. What is the virtue of religion?

The virtue of *religion* is a moral virtue which disposes us to render to God the worship which is His due.

This virtue holds the foremost rank among the moral virtues, inasmuch as it draws us nearer to God.

3. What is christian worship?

Christian worship is the homage paid to God, to His Saints, and to inanimate objects which have special relation to God.

4. How do we divide the worship which is the object of the virtue of religion?

It is divided: 1. In respect to its *form,* into internal and external worship; 2. In respect to its *subject,* into public and private worship; 3. In respect to its *species,* into worship of latria, of dulia, and of hyperdulia: 4. In respect to its *essence,* into absolute and relative worship; 5. In respect to its *object,* into direct and indirect worship.

5. What is internal worship?

Internal worship is that worship whose acts are accomplished in the soul without any external manifestation.

6. Is internal worship necessary?

It is the fundamental worship, the worship that is absolutely necessary, without which there can be no true worship.

7. What are the acts of internal worship?

They are acts of offering to God, acts of adoration, mental prayer, the acts of faith, hope, and charity, etc.

8. What is external worship?

External worship is that worship whose acts belong to the body: bodily observances paid to God.

9. Is external worship necessary?

Yes, because if this worship is wanting, the virtue of religion is incomplete; it is deprived of an indispensable support, and cannot be true and sincere.

10. What are the practices of external worship?

They consist in the prayers which we offer up kneeling, or in some other respectful attitude, in prayers recited aloud, in singing the praises of God, in assisting at public worship, in processions, etc.

11. What is public worship?

Public or *liturgical* worship is that which is rendered in the name of the Church, by her authority, and in the manner prescribed by her.

12. Is public worship necessary?

Yes; this necessity is proved by the constant and universal practice of men to meet together in certain consecrated places, there to perform the duties of religion towards God. Without public worship religion would quickly disappear from society and be lost sight of by men.

13. What are the practices of public worship?

Assisting at Mass, vespers, processions, etc.

14. What is private worship?

Private worship is that which lacks any one of the conditions requisite for liturgical worship.

15. What is social worship?

It is the formal acknowledgment of God's providence and supreme dominion over nations, in the official acts, laws, and customs of the state.

16. Ought a government to take part in public worship?

Yes; because the government like the family and the individual owes to God the homage of public worship, which can be paid only in accordance with the rites determined by Himself.

17. What are the practices of social worship?

They are public prayers offered up to obtain the divine assistance in the affairs of the government, for the cessation of a pestilence, for the success of the national arms; or else public acts of thanksgiving, such as the *Te Deum* after a victory, etc.

18. What is the worship of latria?

The worship of *latria*, or adoration is that which is given to God alone on account of His infinite perfection and His supreme dominion over all things created.

19. What is the worship of dulia?

The worship of *dulia*, or *veneration* is that which is given to the saints on account of their perfections and their supernatural excellence in the order of grace and glory.

20. What is the worship of hyperdulia?

The worship of *hyperdulia* is that which is rendered to the Blessed Virgin on account of her extraordinary elevation above all other creatures.

21. What is absolute worship?

Absolute worship is that which is rendered to a being on

account of its own inherent perfection; it is a worship which is confined to that being and does not go beyond it. Such worship can be paid to spiritual beings alone. Other beings do not possess that degree of perfection to which man must bow in submission.

22. What is relative worship?

Relative worship is that which is paid to a thing, not because of its own inherent excellence, but because of that for which it stands, or to which it bears some relation. Such is the worship which we pay to images, relics, etc.

23. What is direct worship?

Direct worship is that which we render to God in Himself.

24. What is indirect worship?

Indirect worship is that which we render to God in His saints.

2. The Worship of God.

25. What acts are proper to the virtue of religion?

All those acts by which we honor God, inasmuch as He is the first principle of all things and sovereign master of the universe.

26. How are these acts divided?

They are divided into acts that are principally *interior,* such as prayer and devotion; and acts that are principally *exterior,* such as adoration, sacrifice, oblation, vows, and oaths.[1]

27. What is devotion?

Devotion is the efficacious desire to give one's self up promptly to all that has in view the worship and service of God.

28. What is adoration?

[1] See *Prayer*, p. 369; *Sacrifice*, p. 435; *Vows*, p. 254; *Oaths*, p. 251.

Adoration is the honor which we give to God on account of His sovereign perfection, while professing our absolute dependence upon Him.

29. To whom is adoration due?

To the Blessed Trinity, to each of the three divine Persons, to Jesus Christ Our Lord, and to the Real Presence under the sacramental species.

30. What is oblation?

Oblation is the offering of things movable or immovable, which the faithful make to God, through a motive of religion, in behalf of the Church and her ministers.

31. Is such oblation obligatory?

Yes; for it is of natural divine right that the workman receive what is necessary for his sustenance.

It is by virtue of this obligation that the ministers of religion formerly received the first fruits of the earth, tithes, and that to-day they receive, in countries subject to a concordat, in addition to the stipend determined by the bishop, an indemnity fund, as compensation for the property confiscated from the Church.

3. Worship of the Saints.

32. What is a saint?

A *saint,* in the strict sense of the word, is one who is in the enjoyment of the beatific vision, and has been presented by the Church for the public worship of the faithful.

33. What worship is due to the *saints* and the *blessed*?

The worship of dulia. The saints can be honored everywhere and by any act of the worship of dulia; but the blessed, only in the places and the manner prescribed by the Pope.

34. How are the saints divided in the Liturgy?

They are divided into six classes: Apostles, martyrs, confessors who are bishops, and confessors not bishops, virgins who are martyrs and virgins not martyrs, and lastly, holy women, among whom also are to be found martyrs.

Among the confessors, whether bishops or not, doctors hold a special rank.

35. Ought the saints to be honored with a religious worship?

Yes; it is of faith, against Lutherans and Calvinists, that they should be so honored.

36. On what is the worship of the saints founded?

The worship of the saints is founded: 1. On the teaching and practice of the Church; 2. On Holy Scripture; 3. On Tradition; 4. On reason; 5. On the innumerable miracles wrought through their intercession.

37. What is the nature of the worship which we render to the saints?

It is an absolute worship of dulia; that is, it is a worship of respect and honor, and not a worship of latria, or adoration.

When we pray to God, we beg of Him to have mercy on us, and to grant us His grace. When we pray to the saints, we beg of them to intercede for us.

38. What are our duties toward the saints?

We ought: 1. To praise them, in recalling with admiration their virtues and their glory; 2. To ask them to intercede for us; 3. To imitate them.

39. What saints should we specially honor?

We should specially honor St. Joseph, patron of the universal Church; St. John the Baptist, the Apostles St. Peter and St. Paul, the patron saints of our diocese and of our parish, and those saints whose names we bear.

40. Ought we also to pay worship to the angels?

Yes; just as to the saints, and for like reasons.

41. What angels should we specially honor?

St. Michael, St. Gabriel, St. Raphael, and particularly our good guardian angel.

42. With what sort of worship should we honor the Blessed Virgin?

We are to honor her with a worship of hyperdulia, that is, with a worship which exceeds that which is due to the other saints.

43. Why do we owe this worship to Mary?

Because she is full of grace, the most perfect of creatures, the Mother of God and of men, the queen of heaven and earth.

44. What must we do to serve Mary worthily?

According to Saint Bernard, we must follow the example of her life. We cannot please her, any more than we can please God and Jesus Christ her Son, or deserve the protection of her prayers, except by innocence or penance.

5. The Worship of Relics and Images.

45. What do we call relics?

We call *relics:* 1. All that remains of the body of a saint who has been canonized or beatified by the Church; 2. The objects which have belonged to the saints, or which have touched their bodies: such as their linen, coffins, etc.

Is it lawful to worship relics?

Yes; for this worship is founded: 1. On the teaching and practice of the Church; 2. On Holy Scripture; 3. On Tradition; 4. On reason; 5. On the numerous miracles by which God has been pleased to reward devotion to relics.

47. What relics may be the object of veneration?

Those only may be honored with public worship whose genuineness has been established by authentic documents.

48. What worship should be paid to holy relics and images?

To holy relics and images is due a worship of veneration

relative to the person to whom they refer. It is meet to keep images of Our Lord, of the Blessed Virgin, and the Saints in our homes with due honor and veneration.

49. Of what use are sacred images?

They remind us of the blessings that we have received from God and likewise of the salutary examples of saints: and so they excite us to follow in their footsteps, to thank God for His blessings, and to lead pious lives.

ART. II.—WHAT IS FORBIDDEN BY THE FIRST COMMANDMENT.

50. In how many ways may we sin against the first commandment?

We may sin against the first commandment in two ways: by *excess,* when we commit acts of superstition; and by *defect,* when we commit acts of irreligion.

1. Superstition.

51. What is superstition?

Superstition is the worship of a false divinity or a worship not suited to the true God.

52 What kinds of superstition have for their object the worship of a false divinity?

There are five principal kinds: Idolatry, divination, vain observance, magic, and witchcraft.

53. What is idolatry?

Idolatry is divine worship paid to creatures.

54. What is divination?

Divination is an express or tacit invocation of Satan, in order to know things which cannot be known by natural means.

55. How many kinds of divination are there?

There are several kinds of divination, according to the means employed in order to know things which cannot be

known by either faith or reason; such as spiritualism, sorcery, etc.

56. What is vain observance?

Vain observance is the employment of certain means which have neither naturally nor by divine or ecclesiastical authority, the power to produce the effect which is expected of them.

57. What are the different kinds of vain observance?

There are four: 1. The *black art,* which consists in seeking to acquire science without labor; as, by saying certain prayers, or by drinking a certain potion, etc.; 2. *Superstitious means of regaining health,* which consists in having recourse to vain and useless methods for restoring man or beast to health; 3. The *observance of events,* which consists in viewing certain things as signs of happiness or unhappiness, and in conducting one's self accordingly; 4. The *vain observance of sacred things,* which consists in reciting certain prayers, in carrying relics, etc., with the firm conviction of infallibly obtaining some extraordinary effect by these means.

58. Is it superstitious to place special confidence in the recitation of a certain prayer, the invocation of a certain saint, etc.?

This is not superstitious; on the contrary, it is a pious and praiseworthy act. So also is it to make novenas, to recite a prayer a certain number of times in honor of the Blessed Virgin or some saint, to wear blessed medals, images, etc.; provided that we do not attach an infallible effect either to such practices of devotion, or to their number, or to any fixed day or hour, and that we place our confidence solely in the goodness and mercy of God in order to obtain His assistance.

59. What is magic?

Magic is the art of accomplishing marvels with the help of Satan.

It is called *black,* or *diabolical,* magic, to distinguish it from what is called *white,* or *natural,* magic. The latter consists in doing things, apparently marvelous, by natural means, such as sleight of hand, and without any intervention of the devil.

60. Should we refer to magic certain modern practices of spiritualism and animal magnetism?

It is only by the presence of an evil spirit that we can explain those extraordinary phenomena of *table turning,* wherein questions are asked and answered; those states of *artificial somnambulism,* or the condition of *magnetized* or *hypnotized* subjects, who thereby acquire the gift of second sight, answer the most difficult questions in medicine and physiology, read books while their eyes are tightly bandaged, relate with fidelity events that are occurring at a distance, etc.

61. What is witchcraft?

Witchcraft is that species of magic which seeks to inflict harm with the aid of the devil. It is also called *sorcery,* by reason of the evil lot which it casts on man or beast.

62. How do we sin by superstition in rendering to God a worship unsuited to Him?

In two ways: 1. By rendering to God a false worship; 2. By rendering Him a superfluous worship.

63. In what does *false* worship of God consist?

It consists in a worship containing something false; as when false miracles are proclaimed, false revelations are circulated, fraudulent relics are exposed to the veneration of the faithful, etc.

64. In what does *superfluous* worship of God consist?

It consists in blending with true worship certain practices foreign to the doctrine and the custom of the Church, useless to the glory of God and to true devotion; such, for

example, as making the sign of the cross in opposition to the rubrics, fasting on Sunday when one fasts on no other day, etc.

65. How grievous are sins of superstition?

All such sins are by their nature grievous. Nevertheless, ignorance, simplicity, and good faith, excuse from mortal sin when it is question of certain popular superstitions of divination and vain observance, such as the forecasting of destiny from the lines of the hand, a belief in unlucky days, the healing of the sick by means of certain signs, etc.

Superfluous worship is a grievous fault when it implies formal contempt or gives grave scandal.

2. Irreligion.

66. What is irreligion?

Irreligion is an attack made on the honor that is due to God.

67. How can one attack the honor which is due to God?

In two ways: *directly,* by tempting God, by blasphemy, perjury, and violation of vows;[1] and *indirectly,* by sacrilege and simony.

68. What is meant by tempting God?

Tempting God, or defiance, is any word or act by which one puts to the test some attribute of God, while rashly awaiting some extraordinary effect from Him.

It is *formal* when it aims at getting proof from God; it is *implicit,* when a person has not the express intention of trying God, and yet acts as if he had this intention.

69. How grievous is the sin of tempting God?

Formal tempting is by its nature a mortal sin. *Implicit* temptation may be only venial, since it sometimes admits of light matter.

[1] For Blasphemy, Perjury, and Violation of Vows, see Chap. xiv., pp. 250, 252, 256.

70. Is it ever permitted to ask something extraordinary of God?

It is permitted when one has just reason for doing so, and when he prays humbly, and in submission to God's will. In this case, he does not tempt God, but rather honors Him by this act of confidence.

71. What is sacrilege?

Sacrilege is the profanation of a sacred thing; it is the unworthy or irreverent use of what is chiefly consecrated to divine worship.

72. How many kinds of sacrilege are there?

There are three: personal sacrilege, local sacrilege, and real sacrilege.

73. What is personal sacrilege?

Personal sacrilege is the profanation of a person consecrated to God in the ecclesiastical state or in a religious order.

74. What is local sacrilege?

Local sacrilege is the profanation of a place which is consecrated to divine worship by the public authority of the Church. Such places are churches, cemeteries, and public oratories.

75. What is real sacrilege?

Real sacrilege is the profanation of a sacred thing.

76. How grievous is the sin of sacrilege?

Sacrilege, of whatever kind, is by its nature a grievous sin, if in committing it one directly proposes to himself the violation or contempt of a sacred object. In the absence of this intention it may be only venial, either through lightness of matter or on account of the imperfection of the act.

77. What is simony?

Simony is the deliberate wish to buy or to sell, for a

temporal price, a spiritual thing or something annexed thereto.

78. What is understood by spiritual things?

By spiritual things we are to understand the sacraments, the holy Mass, blessings, relics of the saints, acts of ecclesiastical jurisdiction, etc.

79. What is meant by things annexed to spiritual things?

Such things as reliquaries, objects to which a blessing, an indulgence, or a consecration is attached, work in the sacred functions, etc.

80. How grevious is the sin of simony?

Simony is a very grievous sin, admitting no lightness of matter; for the setting of a moneyed price on spiritual things debases them, and such debasement is a grievous wrong done to God Himself.

CHAPTER XIV.

SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain.

Object of the Second Commandment.

1. What does the second commandment forbid?

It forbids us to profane God's holy name.

2. In how many ways may God's holy name be profaned?

It may be profaned in four ways: 1. By abuse of it; 2. By blasphemy; 3. By false, unjust, or useless oaths; 4. By indiscreet vows or by the violation of vows.

1. The Abuse of God's Holy Name.

3. How may we abuse God's holy name?

We may abuse God's holy name by taking it in vain;

that is, by pronouncing it without good reason and without due respect.

4. What is the nature of this fault?

The habit of uttering God's name on every occasion as if it were purely profane, is not free from the guilt of venial sin.

2. Blasphemy and Cursing.

5. What is blasphemy?

Blasphemy is an expression insulting to God, to religion, or to the saints.

6. When is an expression judged to be blasphemous?

It is so judged according to its general acceptation, according to the usage of a country, the tone of raillery or of anger with which it has been uttered, or by other circumstances which might lead us to consider it as a grievous offense against God.

7. How may blasphemy be divided?

1. Into direct and indirect blasphemy; 2. Into heretical, execratory, and simply injurious blasphemy.

8. When is blasphemy direct, and when indirect?

Blasphemy is *direct,* when the blasphemer has the formal intention of insulting God. It is *indirect,* when the blasphemer, without having such intention, uses language or gestures that imply an insult to God.

9. When is blasphemy heretical? when execratory? when simply injurious?

Blasphemy is *heretical,* when it contains words contrary to faith; as the denial of the existence of God, His providence, His goodness, or His justice;[1] or the denial of the

[1] Thus it is a blasphemy to say: God has completely forgotten me,—God overwhelms me with tribulations without cause,—God does not concern Himself with what takes place on earth,—It is unjust for Him to suffer the wicked to prosper in this world.

perpetual virginity of Mary, her title of Mother of God, the divine institution of the sacraments.

Blasphemy is *execratory,* when evil is wished to God, to the saints, or to a creature inasmuch as it is the work of God. To wish that there should be no God; to curse religion, the sacraments, feast days, priests, etc.; to curse heaven, the earth, and the universe, would be examples.

Blasphemy is simply *injurious,* or *derisive,* if God, the saints, or religion, is spoken of with raillery or levity.

10. How grievous is blasphemy?

Blasphemy, properly so-called, is a very grievous sin, which admits of no lightness of matter. It can become venial only through lack of reflection or of consent.

11. Ought we to declare in confession the kind of blasphemy which we have committed?

Yes, when it is question of heretical or execratory blasphemy; for, besides the sin of irreligion, the first includes the sin of heresy, and the second the sin of hatred against God.

12. What is meant by a curse?

A *curse,* or imprecation, is an expression of hatred or of anger, by which we wish evil to ourselves or to our neighbor.

13. Is cursing a grievous sin?

Although it is not blasphemy, yet cursing is in its nature a grievous sin, when a great evil is wished deliberately.

14. What sin do we commit when we curse animals or inanimate things?

The sin is only venial, unless great scandal is caused thereby.

3. Oaths.

15. What is an oath?

An *oath* is a calling upon God to bear witness to the

truth of what we say. Consequently, to *take an oath* or to *swear,* is to call on God as a witness that we are telling the truth, or that we wish to do what we promise.

16. Is it lawful to take an oath, *i. e.*, to swear?

Yes, because oaths have been instituted as a guarantee of sincerity. What Our Lord has condemned in the Gospel, is the oath of the Pharisees, but not an oath possessing the required conditions.

17. What conditions are requisite to constitute an oath?

Two conditions: 1. That there be the intention of swearing; 2. That the formula of an oath be observed.

The following expressions should be avoided, but they are not to be considered as formulas of an oath: *God knows; I declare to God; As God sees my conscience; As sure as there is a God above me; True as the Gospel; Upon my soul; by my faith,* etc.

Simply to say *I swear,* or *I swear it is so,* is often only a simple affirmation. It would be otherwise if an oath had been administered, for then he who should answer *I swear,* would thereby become pledged by oath.

18. What are the conditions which render an oath lawful?

There are three conditions: Truth, justice, and judgment, or discretion.

19. In what does swearing according to truth consist?

To swear according to *truth,* is to affirm only what a person knows to be true or morally certain; and to promise only what he has the intention of doing.

20. What name is given to an oath against truth?

It is called a false oath, or *perjury.*

21. Of what sin is he guilty who commits perjury?

He commits a very grievous sin, even in a trivial matter,

because in calling on God as a witness to a lie he grievously assails His truthfulness.

22. In what does swearing according to justice consist?

To swear according to *justice* is to state only what we are allowed to state, and to promise to do only what we are allowed to do.[1]

23. What name do we give to an oath that is contrary to justice?

We call it an *unjust oath.*

24. What sin does a person commit in taking an unjust oath?

He ordinarily commits a mortal sin, either on account of the grievous injury that he does to God in taking Him as security for his sin, or on account of the great wrong which the oath does to his neighbor.

25. In what does swearing according to discretion, or judgment, consist?

To swear according to *discretion,* is to take oath to something of very great utility or necessity.

26. When is an oath useful?

It is useful when we need to make ourselves believed on a point which concerns the glory of God, our own interests, or those of our neighbor.

27. When is an oath necessary?

When it is exacted by civil or ecclesiastical authority; such, for example, as an oath of office, an oath taken before a tribunal, etc.

28. What name do we give to an oath that is opposed to discretion?

We call it an *indiscreet,* or *rash,* oath.

29. What sin do we commit in taking an indiscreet oath?

We commit a venial sin, unless there is scandal or danger of perjury, circumstances which render the sin grievous.

---

[1] The horrible oaths by which Freemasons bind themselves to keep the secret which concerns Freemasonry, to obey their leaders blindly, etc., have always been looked upon as exceedingly culpable.

30. Are there cases in which one is not obliged to keep his oath?

One is not obliged to keep an oath: 1. When it has for its object something unlawful, unjust, impossible, childish, or not so good as its contrary; 2. When it has been taken by mistake, or in consequence of some fraud affecting the substance, or principal motive, of the act.

4. Vows.

31. What is a vow?

A *vow,* considered as an act of religion, is the promise of a greater good, made to God after due deliberation.

32. What are the conditions of a vow?

The conditions on the part of the person making the vow are, that he act freely, with knowledge and deliberation, and that he have the intention of binding himself under pain of sin.

The conditions on the part of the thing promised are, that the thing be possible, that it be morally good, and that it be better than its contrary.

33. To whom are vows made?

They are made to God alone.

If, in making a promise to God, we add thereto the name of the Blessed Virgin and another saint, we make the vow in their honor, in order to obtain with greater certainty the grace which we ask from God.

34. How may vows be divided?

They may be divided into: 1. *Absolute* and *conditional* vows; 2. *Temporary* and *perpetual* vows; 3. *Private* and *public* vows, or vows of *religion.*

35. What is an *absolute* vow? a *conditional* vow?

A vow is *absolute* or *conditional* according as it is made without condition, or depends upon some conditions. Thus the vow of reciting the rosary each day is absolute; whereas

the vow of making a pilgrimage in case of recovery from an illness is conditional.

36. What is meant by temporary vows and perpetual vows?

Vows are *temporary* or *perpetual,* according as they are made for a fixed period of time, or forever.

37. What is the difference between *private* vows and *public* vows, or vows of religion?

The first are made to God immediately and without the intervention of a religious body charged to receive them; the second are made in a religious order according to established rule, and are accepted by the superiors in the name of the order.

38. How are religious vows divided?

Into solemn and simple vows. *Solemn* vows are perpetual vows recognized by the Church as *solemn.* They are made only in religious orders properly so called. *Simple* vows are those which are indeed pronounced in an institute approved by the Church, but which are not declared by her to be solemn.

39. Why is a vow an *excellent* act?

Because it is agreeable to God, for whom it procures an increase of accidental glory; and very useful to ourselves by adding to our merits.

40. From the fact that a vow is an excellent act, does it follow that we must always yield to the desire of making vows?

No; we should never make a vow without reflection and without advice.

We must act with *reflection;* that is, we must avoid haste and levity, and weigh seriously the responsibility which we wish to take upon ourselves.

With *advice,* not trusting entirely to ourselves, but seeking the approval of our spiritual adviser.

41. Why should we act in this manner?

1. In order to render ourselves agreeable to God, who demands of us a worship that is reasonable and perfectly free; 2. In order not to expose ourselves to the danger of breaking obligations which we take upon ourselves under vow.

The Obligation of Vows.

42. Are we obliged to fulfill vows?

Yes; by an obligation of divine and of natural precept; because God Himself has commanded us to do so in the Sacred Scripture, and because every promise that is accepted is naturally binding.

43. How grave is the obligation of a vow?

That obligation may be estimated according to the object of the vow and according to the will of the person making it.

44. When should a vow be fulfilled?

A vow should be fulfilled at the time fixed; if no time is specified, it should be fulfilled as soon as possible.

A conditional vow obliges us only when the condition is fulfilled.

45. When does the obligation of a vow cease?

The obligation of a vow ceases *intrinsically*, when the reason for which the vow has been made ceases to exist; or when there has been such a change in the matter of the vow that the fulfillment of the vow has become unlawful, or impossible, or extremely difficult.

The obligation of a vow ceases *extrinsically* by annulment of the vow, by dispensation, or by commutation.

46. In what does the annulment of a vow consist?

The *annulment* of a vow consists in its nullification or suspension, effected by one who has the power of dominion over the person who makes the vow or over the matter of the vow.

47. In what does dispensation from a vow consist?

Dispensation from a vow consists in an absolute release from its binding force, granted in the name of God by one possessing lawful authority to do so. It cannot be granted without a just cause.

48. To whom does the power of dispensing from vows belong?

It belongs to the Pope, to bishops and their delegates; but not to vicars-general, nor penitentiaries, nor curates, nor confessors, considered simply as such.

49. What vows are reserved to the Pope?

1. The solemn vows of religion; 2. The private vow of perfect and perpetual chastity; 3. The absolute vow of entering a religious order of solemn vows, made by a person over eighteen years of age; 4. Simple vows reserved to the Holy See, like those of the Brothers of the Christian Schools and the lay brothers of the Society of Jesus.

50. Is a just cause necessary to obtain dispensation from a vow?

Yes, because superiors, being only the delegates of God, cannot, without reason, invalidate the rights which a vow bestows upon God.

51. Is a dispensation from a vow valid if extorted by fraud?

A dispensation extorted without due consideration of the facts, or by a false statement thereof, is not valid.

52. What is meant by commutation?

Commutation is the substitution of another good work for that which has been promised to God.

53. To whom does the power of commuting vows belong?

This power belongs: 1. To any one having the powers, even simply delegated, of dispensing from vows; 2. To the person making the vow, if the change be made into a greater or equal good, because in performing a more

perfect, or an equally perfect good work, he thereby fulfils his promise.[1]

54. What motives may justify the commutation of a vow?

A lesser danger of violating the vow of which a commutation is sought, a marked propensity for a different kind of work, a notable difficulty in keeping the vow in question, would be sufficient motives for a commutation. The motives need not be as weighty as for dispensation.

CHAPTER XV.

THIRD COMMANDMENT.

Remember that thou keep holy the Sabbath day.

1. The Lord's Day.

1. Has God Himself determined the time that ought to be employed in His service?

Yes; every seventh day. Thus, out of the seven days of the week, there are six which in a sense can be called *days belonging to man;* but there is one which God has reserved for Himself, and which is properly called the *Lord's day.*

2. What day was reserved for God under the old law?

Saturday, or the *Sabbath,* a word signifying repose.

3. Why did God consecrate this day to His service?

For two reasons: 1. That men, by resting on that day from the labors of the week, might celebrate the memory of the creation of the universe and the mysterious repose

[1] However, there may be, for such cases, a special restriction, such as exists in certain congregations in respect to a person desirous of entering into a more perfect order.

of God on the seventh day, after completing His work; 2. In order that the Israelites might remember, particularly on the Sabbath day, the miracles which God had wrought to deliver them from the bondage of Egypt.

4. What day is reserved for God under the new law?

The first day of the week, called Sunday, or the Lord's day.

5. Who made this substitution of Sunday for the Sabbath day?

It was made by the Apostles, by virtue of the authority which God had given them.

6. Why was the first day of the week substituted for the last day, as the Lord's day?

On account of the important events which occurred on that day. It was the first day of the creation of the world, the day on which Jesus Christ arose from the dead, and the day on which the Holy Ghost descended on the Apostles.

7. To what does the third commandment oblige us?

It obliges us to sanctify Sunday; that is, to abstain from servile works and to perform works of religion. Hence it contains two precepts: one negative, the other positive.

8. What must we especially avoid in order to sanctify Sunday?

We should carefully avoid all occasions of sin, such as exciting games, dangerous reading, balls, shows, taverns, etc.; otherwise we would convert the Lord's day into Satan's day, and a day of sanctification into one of damnation.

9. Is the profanation of Sunday a great evil?

Like blasphemy, the profanation of Sunday is a direct attack upon God, which often provokes His anger and His vengeance, and draws down on individuals and on nations the direst calamaties.[1]

---

[1] The Blessed Virgin, in her apparition on Mount La Salette, told the shepherds, with tears in her eyes, that blasphemy and the profanation of Sunday are the *two things that lend weight to the arm of her Son.*

2. Prohibition to Work on Sunday.

Different Kinds of Work.

10. How are works divided with reference to the third commandment?

They are divided into five kinds: 1. Servile works; 2. Liberal works; 3. Common works; 4. Judiciary works; 5. Commercial works.

11. What are we to understand by servile works?

By *servile* works we are to understand those in which the body has a larger share than the mind, and which are chiefly intended for the advantage of the body. They comprise those works which are chiefly performed by servants and workmen for the purpose of earning their livelihood.

12. What are we to understand by liberal works?

By *liberal* works we are to understand those in which the mind has the larger share, and which tend to its cultivation or satisfaction.

13. What are we to understand by common works?

Common works are those in which the mind and the body have equal share.

14. What are we to understand by judiciary works?

Judiciary works are those which are performed in courts of justice; such as the hearing of witnesses, the pleading of law cases, the pronouncing of sentences, etc.

15. What are we to understand by commercial works?

Commercial works are such transactions as sales, purchases, etc.

Works Forbidden on Sunday.

16. What works are forbidden on Sunday?

1. All servile works, such as field labor, mechanical and

industrial pursuits, and, in general, all such callings as workmen, craftsmen, and tradesmen pursue in order to earn their livelihood; 2. Judiciary works, unless a criminal case, already under way, cannot be interrupted without inconvenience; 3. Market sales and public sales, fairs, etc.

17. Why are these different works forbidden?

Because they are such as draw men more and more to temporal affairs, and prevent them from enjoying that rest of mind and body of which they stand so much in need.

18. Are servile works prohibited even when they are not performed for the purpose of earning money?

Yes; because the intention does not change the nature of the work. For the same reason, a liberal work does not become servile because it is performed for hire.

19. Is not Sunday rest detrimental to the interests of the workingman and the prosperity of a country?

On the contrary, experience has proved that Sunday work is injurious to the workingman as well as to public prosperity. Moreover, God would be in contradiction with Himself, were He to impose upon man a harmful rest. It is, therefore, an insult to Providence to advance, for the purpose of justifying one's self, this silly argument: since we may eat on Sunday, so also we may work.

20. How grievous is the sin which we commit by working on Sunday?

Such a sin is grievous in its nature. Nevertheless, the sin is only venial if one does not work for more than two hours.

But if the work is performed in contempt of the law, or if it should occasion grave scandal, the sin would be grievous, no matter how short the time devoted to the work.

21. What sin do those commit who make others work on Sunday?

They sin just as much as if they were to work them-

selves, and besides, they are responsible for the sin of those who work at their bidding.

Work Permitted on Sunday.

22. What work is permitted on Sunday?

1. Every so-called liberal work; such as reading, writing, teaching, music, drawing and painting;

2. Common works; such, for example, as travelling, hunting, and fishing;

3. Certain works that appear servile, but are of daily necessity; such, for example, as cooking, sweeping, the care of domestic animals and similar offices which we either can not or are not accustomed to postpone or anticipate. So also, the buying or selling of houses, horses, etc., provided that these transactions take place between private individuals;

4. The buying and selling of victuals, etc., in public stores. But shop-keepers should keep their places closed in order to distinguish Sunday from the other days of the week.

23. What are the causes that justify servile work on Sunday?

Dispensation, custom, piety, charity, and public or private necessity.

24. To whom does the power of dispensing from Sunday rest belong?

This power belongs to the Pope throughout the whole Church, to the bishop in his diocese, and, in particular cases, to the rector in his parish.

It is not necessary for a person to ask for a dispensation when, in the opinion of his confessor, he has a sufficient reason to work without committing sin.

25. How does custom authorize work on Sunday?

When *custom*, either general or particular, has been legally introduced, that is, without opposition on the part of

the Church, it authorizes certain exceptions to the law of Sunday rest. Thus it is that by virtue of such custom barbers are allowed to shave on Sunday, that persons are permitted to buy and sell articles of necessity, such as bread, milk, meat, etc.

26. What servile works are allowed on the ground of piety?

Piety, or the service of the sanctuary, authorizes all works having immediate relation to divine service, provided that they could not have been performed in advance; such, for instance, are sweeping the church, adorning altars, preparing repositories, etc.; but not building or repairing a church unless it cannot be helped.

27. What servile works does charity authorize?

Charity permits us: 1. To do everything that is necessary for the care of the sick; 2. To dig a grave for burying the dead; 3. To work for some poor person to whom such work would be permitted for reasons of grave necessity.

28. What servile works does *public necessity* authorize?

1. All those which have for aim to check or prevent disaster, such as a flood or conflagration; 2. A pressing necessity to repair bridges or highways; 3. Battles during war; 4. The maintenance of a regular coach, railway, or packet service; 5. Urgent preparations for a solemn public rejoicing, such as the celebration of a victory, the reception of the head of the nation, etc.

29. What servile works does private necessity allow?

The *private necessity* of one's neighbor, or one's own personal necessity, excuses: 1. The bakers and butchers of large cities; 2. Horseshoers, blacksmiths whose business it is to repair ploughshares, as well as shoemakers and tailors engaged in the preparation of funeral or wedding garments; 3. Servants, children, and women, whom want or necessity compels to work; 4. Those who otherwise could not support their families, provided that they work in secret, and

avoid scandal; 6. Farm hands who are obliged to save a crop in danger of being ruined; 7. Those who cannot, without meeting with serious loss, or without depriving themselves of some considerable advantage, interrupt their work; as, for example, when it is question of keeping a furnace going, or of profiting by a favorable opportunity of catching fish, etc.

But those should be severely blamed, who too often work on Sunday morning under the pretext of necessity, though they themselves have voluntarily created it, either by accepting more work than they are capable of performing, or by wasting their time, or by not employing a sufficient number of hands during the week.

3. Assisting at Mass.

30. What works of religion ought we to perform on Sunday?

1. We are bound to fulfill the precept of assisting at the holy sacrifice of the Mass; 2. We are urged to perform certain works of counsel.

31. What obligation are we under of assisting at the holy sacrifice of the Mass?

We are under a grave obligation of doing so, as is evident from canon law and the universal practice of the Church.

32. On whom is this precept binding?

It is binding on all the faithful possessing the use of reason.

33. What conditions are required to satisfy the obligation of hearing Mass on Sunday?

Two conditions: 1. Assisting in body in the required place; 2. Assisting in mind.

34. What sort of bodily presence is required?

Bodily presence at Mass should be: 1. *Moral, i. e.,* we should be present in the place in which the sacred mysteries are celebrated; 2. *Continuous, i. e.,* we should hear the whole Mass from beginning to end.

35. What sin does he commit who misses a notable part of the Mass without sufficient reason?

He commits a grievous sin if he misses a part of the Mass that is notable either in duration or in importance.

36. How are we to judge that a part of the Mass is notable?

We are to judge by its duration or its importance. According to the general teaching, it is a grievous sin: 1. Not to come till after the Offertory has begun; 2. To miss the Canon, from the Consecration to the *Pater* exclusively; 3. To miss both Consecration and the Communion, or the Consecration alone.

37. Is bodily assistance at Mass sufficient to satisfy the requirements of the precept?

No; assistance in mind is no less neccessary, for what the Church requires of us is a religious action.

38. What is required to make this a religious act?

1. *Exterior attention,* which consists in doing nothing incompatible with the religious action to be performed; 2. *Interior attention,* which consists in having at least the implicit intention of hearing Mass,—such an intention as enables us to assure ourselves that we are assisting at Mass, and that we are, at least in a confused way, following its principal parts.

39. What is the best manner of hearing Mass?

It is to unite ourselves to the priest throughout the holy sacrifice, and to strive to follow him, so far as is possible in all he says and does.

Causes which Dispense from Hearing Mass.

40. What causes dispense from assisting at Mass?

There are four: Physical impossiblity, moral impossibility, charity, and custom.

41. Who are excused by physical impossibility?

Those who are absolutely unable to hear Mass; such as sick people, prisoners, and sailors, who have no chaplain, and travellers in infidel or heretical countries.

42. Who are excused by moral impossibility?

1. Those who are prevented from doing so by the necessity of fulfilling other duties; for example, soldiers in the discharge of their calling; those who have the care of small children, of a household, of cattle, etc., or who are obliged to prepare meals. If there are several Masses, such person should assist at them in turn as far as possible.

2. Those who cannot assist at Mass without serious inconvenience, either because they are weak or convalescent, or on account of the difficulty or length of the road, or the inclemency of the weather; those who are permitted to work on Sunday and cannot give up their work; those who, being under the control of others, are prevented from going to Mass by those on whom they are dependent.

43. Who are excused by charity?

1. Those who, though not bound by duty to do so, yet have grave reasons for remaining at the bedside of the sick; 2. Those who have to assist a neighbor in some great calamity; as, for example, a flood, a fire, etc.; 3. Those who hope by their presence to prevent some grievous wrong, such as a quarrel, a dispute, a duel, a theft, etc.

44. Who are excused by custom?

Those who, according to the custom of a country, cannot go out without exciting comment and remark; for example, widows in those countries where it is not usual for them to

go out for a month after their husband's death; or persons who cannot appear in church without serious embarrassment; for example, those whose banns are to be published that day and who cannot hear Mass elsewhere.

45. What is proper for those to do who, for legitimate reasons, cannot assist at Mass?

It is proper for them, if possible, to make up for the loss by prayer and other works of piety, though it is not absolutely necessary to do so.

4. Works of Counsel to Practise on Sunday.

46. What works does the Church recommend with a view to sanctifying Sunday?

She recommends us to assist at Vespers, at the Benediction of the Blessed Sacrament, and at instructions. She also recommends the reading of works of devotion and the performance of some work of charity.

47. Are not some of these works obligatory?

Yes, indirectly and by accident, either in order to prevent sin and scandal, or to fulfill an obligation.

Thus a person would not be free from all blame, who, by being absent from Vespers without reason, should spend that time in idleness, or in exposing himself to temptation and the danger of committing sin, or if he should give scandal to his neighbor in a country where it is the custom for all to attend Vespers.

Those, also, are obliged to be present at catechism class, or instructions, who are ignorant of the truths of faith, and have no other means of learning them.

CHAPTER XVI.

FOURTH COMMANDMENT.

Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.

Object of the Fourth Commandment.

1. Does the fourth commandment order us to honor only our father and our mother?

It orders us also to honor all our superiors. The word *father* in Holy Scripture applies to all those who have authority over us.

2. Has this commandment for object only the duties of inferiors to superiors?

That is its direct object; but it has also for indirect object the duties of superiors to inferiors; for if superiors have the right to exact obedience, they are thereby held to the duty of commanding properly.

ARTICLE I.—DUTIES OF INFERIORS TO SUPERIORS.

3. From whom does every legitimate superior hold his place?

From God Himself, who has placed him over those subject to him. "Therefore, he that resisteth the power," says St. Paul, "resisteth the ordinance of God."

4. Are inferiors bound to obey superiors who are wicked or unjust?

Yes; whatever may be the faults or particular defects of superiors, inferiors are bound to obey them; for in the person of our superiors we are dealing with God. Now, all authority comes from Him; therefore, in loving and respecting them, we love and respect God Himself.

1. Duties of Children.

5. Why has God made use of the word *honor* to denote the duties of children to their parents?

Because this word embraces all the duties of filial piety; viz., love, respect, obedience, and assistance.

6. Do the duties of love, respect, obedience, and assistance, impose a grave obligation on our conscience?

In themselves, yes; and the sins that are opposed to them are mortal in their nature. Where the subject-matter is trifling, the fault is only venial.

7. What are the duties of children to other relatives than father and mother?

With due regard to proportion, they are the same.

8. In what does love of parents consist?

It consists in entertaining for them a sincere attachment, which renders us sensible to their well-being and their misery, and which inclines us to wish for them and to do for them all the good that we can.

9. Why should we love our parents with a special love?

Because it is to our parents, next to God, that we are indebted for our existence and the countless blessings which we enjoy.

10. How may we sin against the love which we owe to our parents?

We may sin against it: 1. By showing them no mark of affection; 2. By revealing their defects, or calumniating them; 3. By provoking them without just reason, or causing them sorrow; 4. By wishing them evil.

11. How are we to respect our parents?

We are to respect our parents by entertaining for them sentiments of esteem and veneration, and by manifesting

towards them, in our language and conduct, marked proofs of deference and respect.

12. Why should we respect our parents?

Because they are for us the representatives of God's majesty.

13. How may we sin against the respect due to our parents?

1. By threatening them or striking them; 2. By insulting them or ridiculing them; 3. By being ashamed of them because of their poverty; 4. By censuring them with haughtiness or bitterness, by exasperating them, by contradicting them, and by refusing to show them the ordinary marks of politeness.

14. How do we obey our parents?

By doing all that they command us, when it is lawful and honorable, when it is consonant with good morals, has reference to the salvation of our soul, and the good government of the family.

15. Why should we obey our parents?

Because they hold the place of God, who has commissioned them to take charge of us.

16. How should we obey our parents?

Just as we should obey God, promptly, and with exactitude; not only without murmuring, but even with joy.

17. How may we sin against the obedience due to parents?

1. When, despite their command, we expose ourselves to serious danger of committing sin; 2. When, in contempt of their orders, we refuse to observe the commandments of God or of the Church; 3. When we neglect to prepare ourselves, by study or manual labor, for the career for which they have destined us; 4. When we are unwilling to do what they desire for the good government and peace of the family.

18. What excuses children from grievous sin when they disobey?

Inadvertence, want of deliberation, or the trifling nature of the matter.

Moreover, they do not sin against the strict rule of obedience, if parents do not seem to have given strict orders, but simply to have expressed a desire, or given encouragement, or used persuasion.

19. Are there cases wherein children should not obey their parents?

Yes: 1. When their parents order them to do something directly opposed to the commandments of God or of the Church; 2. When they unreasonably oppose their children's vocation; for, with reference to the choice of a state of life, children are independent of their parents.

20. May we not in certain cases obey our parents even when that which they command is forbidden?

Yes; when it is a question of certain positive precepts of the Church which are not binding when their observance entails grave inconvenience. Such, for instance, are the laws of abstinence, or refraining from servile works on Sunday, etc. But in such cases, it would be better, with a view to acting with greater certainty, to seek the advice of one's confessor.

21. What should children do when they are obliged to disobey their parents for the purpose of obeying God?

1. If it be question of a command opposed to the divine law, they should, even in their resistance, show to their parents the deepest respect, and render a prompt obedience in everything else;

2. If it should involve the question of the choice of a state of life, they should do nothing without taking counsel with their parents, and striving to convince them that the course which they intend to follow, is really the best. If, however, there should be question of entering the religious state, it would be better, instead of discussing the matter with one's parents, to be guided by the advice of a prudent and enlightened spiritual director.

22. How are we to assist our parents?

By cordially helping them in all their corporal and spiritual necessities.

23. Why should we assist our parents?

Because justice and gratitude make this a duty for us. We shall never be able to make return for half what they have done for us.

24. How may we sin against the duty of assisting our parents?

1. By abandoning them in their trouble; 2. By unjustly preventing them from making their will; 3. By neglecting to have them receive the last sacraments; 4. By not fulfilling their last wishes.

25. What reward has been promised to those who practise filial piety?

A long and happy life. God has promised this reward in order that we might the better understand how sacred and important are our duties towards those who are for us the representatives of His authority. Those who do not keep the fourth commandment become accursed of God.

2. Duties of Pupils.

26. What are the duties of pupils towards their teachers?

Pupils owe their teachers respect, love, docility, and gratitude.

27. On what ground do pupils owe these duties?

1. Teachers in imparting to them a knowledge of the human sciences or of religion, are the organs of eternal truth and wisdom. Pupils should, therefore, listen as though Jesus Christ Himself spoke to them through the mouth of the teacher.

2. Teachers hold towards their pupils the place of parents, whose authority has been delegated to them. Pupils, therefore, owe their teachers the respect, love, docility, and gratitude which they should entertain for their parents, were the

latter to assume charge of their education, and train them in the paths of knowledge and of virtue.

28. How may pupils sin against these duties?

They may sin against them more or less grievously: 1. By turning their teachers into ridicule, speaking ill of them, angering them, and causing them pain or sorrow; 2. By disobeying them, and thereby becoming remiss and idle, and losing considerable time in dissipation and play.

3. Duties of Servants.

29. What are the duties of servants towards their masters?

Servants owe their masters respect and obedience in what concerns their duties, especially those of morality and fidelity.

30. How do servants sin against these duties?

They sin against these duties by revealing the secret faults of their masters, by murmuring against their orders, wasting a considerable share of the time which should be spent in their service, and by causing them loss through negligence.

31. What should induce Christian servants to fulfill willingly the duties of their state?

The thought that they are the servants of Him who has said: "The Son of man is not come to be ministered unto, but to minister."

4. Duties of Citizens.

32. What are the duties of citizens?

Citizens should: 1. Love their country, because their country is, as it were, a living body which continues to subsist throughout the ages and the members of which are bound together by sacred ties;

2. Respect the representatives of authority, because all legitimate authority comes from God;

3. Pray for the representatives of public authority, that God may give them the grace which they need in order to govern well;

4. Obey the laws, because laws are orders issued by public authority, and approved by God, in order to secure the common weal;

5. Contribute to the expenses of the State;

6. Exercise their political rights conscientiously.

33. In what case should we refuse obedience to civil authority?

In case it should demand something opposed to divine law or to conscience.

34. How should citizens exercise their political rights?

They should exercise them conscientiously. In those countries where citizens possess the right of suffrage, they should, in their choice of candidates, put aside all considerations of special interest either to themselves or to others, of individual preferences, and personal attachments, and be governed only by the best interests of country and of religion.

To abstain from voting without sufficient cause, or not to vote for honorable and competent men, for those who are friendly to religion or, at least, are not hostile to it, would be in itself a grievous fault, especially on account of the disastrous consequences that would result from such a course.

5. Duties of the Faithful.

35. What are the duties of the faithful towards their ecclesiastical superiors?

The faithful owe their ecclesiastical superiors: Love, respect, obedience, and assistance.

36. Why do the faithful owe these duties to their ecclesiastical superiors?

Because these superiors are for the faithful, in the spirit-

ual order, what parents are for their children in the temporal order.

37. To what ecclesiastical superiors especially do the faithful owe love, respect, obedience, and assistance?

1. To the Pope as head of the universal Church; 2. To the bishop of the diocese; 3. To the rector of the parish and his assistants.

38. How may we sin against our ecclesiastical superiors?

1. By being wanting in the love, respect, obedience, and assistance which we owe them; 2. By railing at them, by slandering or calumniating them, and thus preventing them from doing the good which they might and could do. In the latter case, the sin is not only one against religion, but also against justice.

ARTICLE II.—DUTIES OF SUPERIORS TO THEIR INFERIORS.

39. Whose place do superiors hold with respect to those under them?

They hold the place of God. It follows that superiors have been placed in position by Providence to secure the well-being of those who are subject to them, and that they should govern according to the will of God and the spirit of the Gospel.

1. Duties of Parents.

40. What are the duties of parents to their children?

They owe them the duties of love and education.

41. How should parents love their children?

They should love them: 1. With a *well regulated* love; that is, with a love that is conformable to duty, without over-indulgence, and without weakness, so that they may always hold their children within the bounds of respect

and obedience; 2. With an *impartial* love; that is, a love which is shared alike among all the children, and which does not, without some just cause, favor one more than another; 3. With a *supernatural* love; that is, a love which is founded on Christian charity, which refers every thing to God and the true welfare of those who are loved.

42. In what does the *education* which parents owe their children consist?

It consists in taking the utmost care of them from the double standpoint of corporal and of spiritual life. In other words, it consists in securing for them *physical* and *moral* education.

43. What are the duties that *physical education* comprises?

They are those that relate: 1. To life and the support of life: for parents should supply their children with such food, shelter, and raiment as are suitable to their condition in life; 2. To the position in life which they should provide for their children, to enable them to live honorably and in accordance with their condition in life.

44. What duties does moral education embrace?

It embraces instruction, vigilance, correction, and good example.

45. In what should parents first instruct their children?

Religious instruction being most important of all, parents should begin early to instill into the minds of their children the elementary notions of Christian doctrine, often recall to them the thought of God, accustom them to the habit of prayer, and send them to catechism and the offices of the Church.

46. What knowledge should parents next seek for their children?

Parents should next see that their children acquire *liberal* and *scientific knowledge* in accordance with their condition in life.

47. If they cannot give it themselves, what should they do?

They should send them to school.

48. How many sorts of school are there for the training of children?

There are three: 1. The school that is openly *Catholic*, wherein children receive instruction not merely in the secular branches, but also in the mysteries and the commandments of our holy religion, and are trained to lead a Christian life;

2. The school that is *hostile* to religion, wherein children run great risk of losing either faith or morals, owing to the influence of either the teachers, or the books used, or their fellow-students;

3. The *neutral* school, which, being exempt by law from the authority of the Church, tolerates no religious teaching, and allows nothing to be taught that either favors or opposes religion.

49. Which sort of school should parents choose?

When there is a Christian school near a neutral school, parents are generally bound, under pain of grievous sin, to give preference to the Christian school.

When there is no Christian school near, or when they cannot send their children to a Catholic school without serious inconvenience, then they may send them to a neutral school. But under such circumstances they are bound to offset effectively the danger of perversion which their children may incur, and to see that they get a thorough religious instruction outside the school.

With regard to hostile schools, a grave obligation rests upon parents not to allow their children to frequent them, no matter what loss they may sustain in consequence, or what penalties they may be compelled to endure.

50. What is the second duty of parents in regard to the moral education of their children?

Vigilance. Parents should watch over their children as over a precious deposit which God has confided to them, and for which He will exact a rigorous account.

Moreover, parents should hold their children aloof from everything calculated to pervert and corrupt them; such as immoral shows, bad books, and evil companionship.

51. Is such vigilance sufficient for the moral education of children?

No; to careful vigilance parents should add *correction*, this being necessary to confirm their authority.

52. For what faults should parents punish their children?

They should punish them not for trifles, but for real faults committed against God or His Church, or for gross vices opposed to morality.

53. What is the principal duty of parents in educating their children?

It is to afford them *good example.* Parents should, in all matters, serve as a model to their children, and practise under their eyes the different moral and Christian virtues.

54. What are the obligations of other relatives besides father and mother?

They are, in general, due proportion being considered, just the same, especially when the relative is also guardian.

2. Duties of Teachers to their Pupils.

55. What are the duties of teachers to their pupils?

Teachers should: 1. Love their pupils in a Christian spirit, that is, with a view to their welfare and their eternal salvation; 2. Keep attentive watch over them; 3. Correct them by remonstrating with them, or punishing them with a father's firmness; 4. Edify them by exemplary conduct and solid piety; 5. Teach them with zeal, method, and clearness.

3. Duties of Masters to their Servants.

56. What sentiments should masters entertain for their servants?

Masters should: 1. Treat their servants without haughtiness or scorn; 2. Have for them the regard that Christian charity inspires; 3. Look after their spiritual welfare, neglect nothing which might turn them away from evil-doing, and inspire them with the love of virtue; 4. Pay them their wages exactly and punctually.

4. Duties of Civil Magistrates.

57. What are the duties of civil magistrates to those whom they govern?

Since the State is a society organized for the purpose of dispensing justice and promoting public welfare, those invested with the power of doing so should devote themselves to the general good of the community:

1. By putting into execution the laws that protect the rights of citizens; 2. By neglecting nothing that might contribute to the greatness and material prosperity of the country; 3. By appointing to public positions men that are honest and capable; 4. By causing the principles of religion and morality to be respected; 5. By granting to the Church full and entire freedom to fulfill the mission which she has received from Jesus Christ.

5. Duties of Pastors.

58. What are the duties of pastors to the faithful?

1. To instruct them in their duties and in the truths of religion; 2. To administer the sacraments to them; 3. To pray for them frequently and to teach them to pray; 4. To set them a good example; 5. To correct them by combating abuses and scandals; 6. To assist them in their spiritual and corporal necessities.

ARTICLE III.—DUTIES OF WORKMEN AND THEIR EMPLOYERS.

59. What mutual duties exist between the working classes and those who employ them?

Between the working classes and those who employ them exist mutual duties analogous to those which exist between masters and servants. It is necessary to dwell on these duties on account of the serious conflict that is going on to-day between wealth and poverty, between capital and labor.

60. What is the chief cause of this conflict?

The loss of faith and the corruption of morals. The result has been that the lower classes, to a very great extent, have been plunged into misery and undeserved misfortune.

61. Where is the remedy for this social strife to be found?

It is to be found in the social influence of the Church. This consists: 1. In thoroughly imbuing the minds of the people with the teachings of the Gospel; 2. In setting up in their hearts the reign of justice and of charity; 3. In establishing in all directions institutions whose aims and purposes are essentially beneficent.

62. What duties, based upon justice, must the workman perform?

1. He should perform faithfully, and to the letter, whatever work he has engaged to do, in conformity with justice and the free contract into which he has entered; 2. He should do no manner of harm to his employer either in his property or his person; 3. He should abstain from all violence in attempting to vindicate his rights.

63. What duties, based upon justice, are employers bound to perform?

They should: 1: Give their workmen suitable wages; 2. Respect in them their dignity as men and Christians; 3.

Abstain from everything that might diminish the earnings of the poor; 4. Impose on them no task beyond their strength, none that is unadapted to the age and sex of those who labor; 5. Watch over their spiritual interests.

64. By means of what institutions does the Church seek to improve the condition of the working classes?

By means of associations organized in the spirit of Christianity, confraternities, congregations, religious orders of every kind, which at every epoch, as history attests, have done so much for humanity. The Church has particularly favored trades-guilds, which for centuries have maintained harmony and concord between labor and capital.

CHAPTER XVII.

FIFTH COMMANDMENT.

Thou shalt not kill.

1. What does the fifth commandment forbid?

It forbids murder and suicide.

2. Does this commandment forbid merely the destruction of the life of the body?

By analogy, it also forbids that of the supernatural life of the soul by scandal.

3. What acts are forbidden that relate to the life of the body?

1. Murder; 2. Suicide; 3. Duelling; 4. Acts that are injurious to the integrity or health of the body; 5. Acts that lead to murder.

1. Murder.

4. What is murder?

Murder is the voluntary and unjust killing of a man,

5. How grievous is the sin of murder?

Murder is a very great crime: 1. Because it is an invasion of the rights of God, who is the sole master of human life; 2. Because it is an irreparable injustice to its victim, to his family, and to society.

6. What punishment do murderers deserve?

They deserve death; and it is inflicted on them in accordance with the penal code of most nations.

7. Are there any cases wherein a person may cause death without being guilty of murder?

Yes, when the right which each one has to live must yield to a superior right.

8. What rights are superior to the right of living?

1. The right of society; 2. The right of war; 3. The right of legitimate defense.

9. In what cases has society the right to inflict death?

When the maintenance of social order demands it, either to prevent evil-doers from continuing in their evil practices, or to inspire terror into those who might be inclined to imitate them.

10. In whom is this right vested?

It belongs only to the public authorities; nobody has the right, on his private authority, to put a malefactor to death.

11. From whom do the public authorities derive the right of executing criminals?

From God Himself, the sole master of life and death, and whose justice the public authorities represent in society.

12. What is war?

War is a state in which two or more nations contend by violence to maintain their right; or, it is the re-establishment of public order by force of arms.

Sometimes war has for object the defense of a nation

against the unjust attacks of an enemy, and then it is *defensive;* sometimes it involves the invasion of an enemy's country either for the purpose of obtaining compensation or avenging a wrong, and then it is *offensive.*

13. What are the duties of soldiers relatively to the fifth commandment?

If a war is just, a soldier has the right, and is even bound, to kill his foes, taking care to spare those who have no part in the war. If the war is evidently unjust, he does not possess this right. If there is any doubt as to the justice of a war and he has already enlisted in the ranks or has been drafted by law, he is bound to obey his superior officers; but in such a doubt, he ought not to enlist of his own accord.

14. What does the right of legitimate defense permit?

It permits us to slay an unjust aggressor in order to protect our own life or that of our neighbor.

15. Under what conditions may this right be justly exercised?

1. The person who is unjustly attacked should not intend the death of his assailant, but simply his own preservation; 2. He should have no other means of protecting his life; 3. He should have recourse to forcible measures only in the case of actual assault.

16. Are we allowed to kill for the purpose of vindicating our reputation?

No; for: 1. Reputation can be vindicated otherwise than by murder; 2. Murder can never establish the honor of a murderer.

17. Are we allowed to defend a neighbor against an unjust aggressor?

To do so is an act of charity; but we are not obliged to do so, unless we are charged to watch over the public safety, or the person attacked is of importance to the community, or is a near relative.

2. Suicide.

18. What is *suicide?*

It is the act by which a person voluntarily takes his life.

19. Why is suicide a grievous crime?

1. Because it is opposed to the bent of our nature and to the charity which we owe to ourselves; 2. Because it wrongs society, either by the scandal which it causes, or by the loss of one of its members which it entails; 3. Because it is especially an act of injustice towards God, to whom our life belongs, and who alone has the right to dispose of it.

20. What penalty does the Church inflict upon a suicide?

She deprives him of Christian burial, unless it is certain that he was mentally unsound, or at least that there is a doubt to that effect.

21. Are we allowed to perform an act which may lead to death?

Yes, on condition: 1. That in performing the act in question there be no direct intention of causing death; 2. That there be a very grave reason for the performance of the act. Thus, in certain circumstances, as in times of epidemic or of war or in cases of flood or fire or necessary works involving great personal risk, it is lawful to expose one's self to danger of death.

3. Duelling.

22. What is a *duel?*

It is a deadly combat between two adversaries, in presence of witnesses, after a preliminary agreement as to place, time, and choice of weapons, under the pretext of making or receiving reparation for an insult.

23. Is duelling lawful?

No; duels are altogether unlawful. They are con-

demned: 1. By the natural law, which forbids us either to expose our own lives to danger, or endanger the lives of others, or incur the risk of mutilation in either case, without a sufficient reason; 2. By canon law, which punishes with excommunication both principals and accomplices, and deprives the former of Christian burial, if they should be slain in private combat.

24. Is it permitted to fight till first blood has been drawn?

No; 1. Because even then there is great danger of giving or receiving a mortal wound; 2. Because such sort of duelling opens the way to fatal duels.

25. Are soldiers bound to obey their superior officers when ordered by them to fight a duel?

No; because a superior officer has no right to issue a command that violates conscience.

26. Is a person allowed to be present as witness to a duel?

No; to do so is to be guilty of a grave fault, and such a witness is included in the same excommunication as the principal.

4. Acts Injurious to the Integrity or Health of the Body.

27. In addition to homicide, what actions are forbidden with respect to our neighbor?

1. Blows, wounds, and injurious treatment, outside of cases of legitimate defense; 2. The manufacture and sale of food stuffs or of beverages that are harmful to health; 3. Forced confinement, unless in the case of malefactors, who may be kept locked up till handed over to the proper authorities.

28. Besides suicide, what actions are forbidden with respect to one's self?

1. Mutilation of a member or an organ of the body, unless its amputation be necessary to the preservation of the whole body; 2. Privations and excessive labor, which re-

sult in the loss of health and the shortening of life, unless these are justified by a paramount reason; 3. Excessive mortification, which should so weaken the body as to render the fulfillment of one's duties either impossible or at least very difficult.

5. Sins that Lead to Homicide.

29. Does the fifth commandment forbid only those actions which of their nature lead to the destruction of bodily life?

It forbids also all sins which are the causes of such actions.

30. What sins lead to homicide properly so called?

All sins that are opposed to brotherly love; such as hatred, a desire for revenge, anger and discord, together with the feuds and quarrels that follow.[1]

31. What sins lead to suicide?

1. Forgetfulness of the truths of divine faith, and want of confidence in God; 2. Want of resignation in misfortune; 3. Certain vices, like lust and gluttony, that ruin health and shorten life.

CHAPTER XVIII.

SIXTH AND NINTH COMMANDMENTS.

Thou shalt not commit adultery.

Thou shalt not covet thy neighbor's wife.

Object of the Sixth and Ninth Commandments.

1. What duty do these commandments impose?

In so far as they are affirmative, they impose the duty of practising the virtue of chastity; in so far as they are

[1] See Chap. vii., *Sins Against Fraternal Charity*, p. 201.

negative, they forbid all sins that are opposed to this virtue.

2. What is forbidden by the sixth and ninth commandments of God?

Everything that might prove an occasion of sins against purity.

1. The Virtue of Chastity.

3. What is chastity?

Chastity is a virtue which leads us to abstain from unlawful pleasures of the flesh.

4. How many kinds of chastity are there?

Three kinds: 1. Conjugal chastity, which consists in the use of marriage conformably to reason and religion; 2. The chastity of widowhood, which consists in leading a life of continence after the death of wife or husband; 3. Virginal chastity, which consists in abstaining for life from the pleasures of the flesh.

5. Is chastity an obligatory virtue?

Chastity viewed from the natural standpoint, is an obligatory virtue, because, conformably to reason, it renders the flesh subject to the spirit, because it is necessary for the honor and prosperity of the family, and because it is one of the agencies that maintain union and peace in society.

It is obligatory when viewed from the supernatural standpoint, because we are children of God, members of Jesus Christ, and temples of the Holy Ghost.

6. Why is chastity a great virtue?

1. Because it is the condition on which the other virtues can flourish; 2. Because it possesses the merit and glory of martyrdom; 3. Because it makes man like to the angels.

7. What is the special excellence of virginal chastity?

It is a virtue so beautiful, that when God wished to give

a mother to His Son, He did not choose for the purpose the richest and most honored of the daughters of Juda, but the purest; it was to Joseph, the chastest among men, that He confided the most precious charge of all; and it was a virginal apostle whom the Divine Master allowed to recline upon His bosom at the Last Supper, and to him He confided, with His last breath upon the cross, that which He held dearest upon earth, His own divine Mother.

8. What are the fruits of virginal chastity?

1. Profound peace and true liberty; 2. The most perfect joy that the greatest of victories can bestow; 3. An admirable fruitfulness in the doing of good; 4. A magnificent reward in heaven.

2. Sins Opposed to Chastity.

9. What sin is opposed to chastity?

Lust, which is the love of shameful pleasure.

10. In how many ways may we sin against chastity?

In two ways: Exteriorly, by violating the sixth commandment; and interiorly, by violating the ninth.

11. What are the exterior sins against chastity?

The *exterior* sins against chastity are: 1. Unchaste actions; 2. Spoken or written words and licentious songs, in which the virtue of purity is intentionally assailed; 3. Immodest looks, directed with reflection and without necessity.

12. What are the interior sins against chastity?

The *interior* sins against chastity are: 1. Impure thoughts on which we dwell deliberately and in which we take pleasure; 2. The desire or determination to do, say, write, read or listen to, things that are immoral.

13. How grievous is the sin of lust?

It is of its nature a mortal sin, for it is forbidden under pain of eternal damnation. It admits of no lightness of matter.

14. When is the sin of lust accidentally venial?

When there is not full advertence of reason or perfect consent of the will.

15. What are the effects of lust on the intellect and on the will?

It darkens the *intellect*, creates an aversion for examining one's conscience, and causes dissipation and inconsistency.

It begets in the *will* an inordinate love of self, distaste for all serious occupation, forgetfulness of God, an excessive attachment to the present life, and dread of the future.

16. What are the effects of lust considered from a temporal point of view?

They are most frequently: Abasement, degradation, and dishonor; the loss of fortune, of health, and of peace of mind. Add to these: Jealousy, quarrels, and strife; in a word, a countless host of evils for individuals, families, and even for whole nations.

3. Means of Preserving Chastity.

17. What are the principal means of preserving chastity?

Vigilance and prayer are the principal means.

18. How does vigilance help to preserve chastity?

Vigilance helps to preserve chastity by removing the internal and external causes of lust.

19. What are the internal causes of lust?

Pride, intemperance, and idleness.

20. What are the external causes of lust?

The proximate occasions are: Company wherein impure conversation is held, imprudent gatherings of persons of

opposite sexes, balls, and theatrical shows; as also immoral writings, dangerous novels, indecent statues, pictures, engravings, and photographs.

21. Why should we pray not to be led into temptation?

Because prayer obtains for us the grace of God, without which it is difficult to be chaste.

22. What practices does the exercise of prayer comprise?

1. Prayer properly so-called, that is to say, humble recourse to God; 2. A tender devotion to Mary, the immaculate Mother, most chaste and pure, and queen of virgins; 3. The thought of the presence of God; 4. The thought of our last end; 5. Frequent confession, which purifies the soul and strengthens it against subsequent falls; 6. Frequent communion, which weakens our inclination to evil.

CHAPTER XIX.

SEVENTH AND TENTH COMMANDMENTS.

Thou shalt not steal.

Thou shalt not covet thy neighbor's goods.

Objects of the Seventh and Tenth Commandments.

1. What is the object of the seventh and tenth commandments?

The common object of these commandments is respect for the property of others.

2. To what does the seventh commandment oblige us?

It obliges us: 1. Not to injure the property of others; 2. To repair the injustice done by such an injury.

3. What does the tenth commandment forbid?

It forbids unjust desires of the property of others.

ARTICLE I.—THE RIGHT OF PROPERTY.

1. Legitimacy of the Right of Property.

4. What is the right of property?

The right of property is the power to dispose of a thing and its utility, according to one's own will, independently of others. It is generally called proprietorship or ownership.

5. Is the right to property legitimate?

Yes; for man has a right to acquire and possess permanent property. Hence it has been recognized everywhere and at all times by nations and has been sanctioned by civil law.

6. Who are adversaries of proprietorship?

Those disturbers of social order who are known by the name of *socialists, communists, collectivists,* etc.

7. What, in particular, is to be thought of socialism as commonly understood?

"Socialism," says Pius IX., "is an abominable system, absolutely opposed to the natural law, subversive of all the rights, and even of the very foundations, of human society."

2. Ways of Acquiring Property Outside of Contracts.

8. In what ways may property be acquired outside of contracts?

By occupation, accession, and prescription.

9. What is occupation?

Occupation consists in taking possession of a thing that belongs to nobody; as, for example, wild beasts when at large, hares, pigeons, bees that have escaped from their owner, lost articles the owner of which cannot be found, abandoned goods, gleanings after the harvest, ungathered fruit, and treasure trove.

10. What is accession ?

Accession is the right to possess the accessory when one is already in possession of the principal, for *the accessory follows the principal,* and *the thing fructifies for its master.* It is by virtue of these principles of law that the owner of a field is also possessor of the fruits of that field, and of the mines and quarries that exist there, etc.

11. What is prescription ?

Prescription is a manner of acquiring property or becoming free from an obligation by a certain lapse of time and under conditions determined by law. The person, for instance, who bought a house from another not having the right to sell it, and who in good faith believes himself to be its proprietor, becomes its legitimate owner after thirty years' possession.

4. Ways of Acquiring Property by Contract.

12. What is a contract ?

A *contract* is an agreement between two or more parties, manifested by some external sign, and binding at least one of the parties, to give, to do, or not to do, a certain thing.

13. To what do contracts oblige ?

They oblige the contracting parties to carry out faithfully the engagements into which they have entered, unless a grave reason puts an end to the obligation.

14. Which are the principal contracts by which property is acquired ?

They are promises, donation, loan, and sale.

15. What is a *promise?*

It is a contract by which one binds himself to give or to do something gratuitously in favor of another. A true promise, when it has been accepted, becomes binding.

16. What is a *donation ?*

It is the gratuitous surrender, which one makes in favor of another, of some good belonging to himself. It may be made between living persons, or by will and testament.

17. What is a donation *between living persons?*

It is an act by which the donor actually and irrevocably deprives himself of something in favor of the donee who accepts. It can be made from hand to hand, as in the case of a movable article; or it can be made in presence of a notary, in accordance with the prescribed formalities.

18. What is a will?

A *will* is an act by which a person disposes of all or part of his goods, against a time when he will have ceased to live, and which he can revoke before that time.

19. How many kinds of will are there?

There are three kinds: The holographic will, the public will, and the secret will.

A *holographic* will is one which is written throughout, and dated and signed, in the hand of the author.

A *public* will is one which is drawn up by one or two notaries, and in presence of witnesses determined by law.

A *secret* will is that which is written or at least signed by the testator and presented closed and sealed to a notary in presence of witnesses.

20. To what is the executor of a will bound?

Th executor of a will, and in his absence, the heir, is bound to carry out the wishes of the deceased, according to his expressed or presumed intentions.

21. What is a loan?

A *loan* in general is a contract by which one man delivers up something to another, on the condition that the latter, after a certain lapse of time, restores either the thing itself, or its equivalent.

22. In what case does a loan entail the right of receiving interest?

When there exists a legitimate title to such interest.

The reasons which justify us in receiving interest, are: 1. The *loss* that results from making a loan; 2. The *profit* that we forego because of our loan; 3. The *danger* of losing what is loaned; 4. According to a probable opinion, the authorization of the *civil law*.

23. What is a sale?

A *sale* is the exchange of a commodity for its moneyed value.

24. Is a seller obliged to reveal the defects of the object sold?

He is obliged to reveal: 1. All the essential defects which might render the thing sold injurious or nearly useless to the purchaser; 2. All the accidental defects, apparent or concealed, if he has been especially interrogated on the point; but if he has been interrogated in only a general way concerning them, he is not obliged to reveal these defects, but he should reduce the price of the article in consequence.

25. Is a seller guilty of injustice when he bestows exaggerated praise on his merchandise?

He might sin against the truth, but not against justice, if he does this merely for the purpose of attracting customers, provided he does not sell above the established price.

26. At what price should merchandise be sold?

If there is a fixed *legal price,* it should be adhered to unless it be manifestly unjust. If there is no legal price, the *current price,* established by general consent, should prevail.

ARTICLE II.—VIOLATION OF THE RIGHT OF PROPERTY.

27. How may we sin against the seventh commandment?

We sin against the seventh commandment: 1. By theft; 2. By unjust detention; 3. By unjust damage.

1. Theft.

28. What is theft?

Theft is the act by which we unjustly take something belonging to our neighbor.

29. What are the different kinds of theft?

The different kinds of theft are: Larceny, robbery, cheating, fraud, usurpation, usury, extortion, and peculation.

30. What is larceny?

Larceny is secret theft, such as is usually committed by servants and children, or by a wife at the expense of the husband, and *vice versa;* by shop clerks; by working people at the expense of their employers; and by ordinary thieves.

31. What is robbery?

Robbery is open theft, accomplished either by violence or by an abuse of power; such as *pillage, brigandage* and *unjust confiscation.*

32. What is cheating?

Cheating consists chiefly in obtaining money from an overcredulous public by holding out to it the allurement of imaginary gains.

33. What is fraud?

Fraud is a kind of theft occurring chiefly in contracts in which deceit is used, or either moral or physical force employed.

Those, therefore, are guilty of fraud who resort to deceit in buying and selling, who deceive in business transactions, in games, etc.; who do not perform their work according to the terms of agreement, or do not work during the whole time agreed upon; who offer goods of inferior quality as the best; who give short weight or measure; and those who

take advantage of the ignorance or necessities of buyers to sell at a rate far higher than the prevailing one.

34. What is usurpation?

Usurpation is that species of theft which consists in appropriating immovable property.

35. What is usury?

Usury is a sin which consists in exacting interest upon a loan without legitimate title, or in exacting interest over and above the legal rates.

36. What is extortion?

Extortion is the theft committed by administrators or officials who abuse their authority to obtain payment not due them, or over and above what is due them, or who either directly or indirectly exact presents from those with whom they have business relations.

37. What is peculation?

Peculation is theft committed at the expense of the State by those who have charge of the public moneys.

38. How grievous is the crime of theft?

Theft, or any species of injustice relating to the property of others, is in its nature a mortal sin.

But since theft admits of lightness of matter, the sin may be only venial.

39. What is considered grave matter in theft?

No law can determine this, since it varies according to the circumstances of time, place, and person.

Generally, that is considered grave matter which would be sufficient to support, for one day, the family of the person against whom the theft has been committed.

Yet there are cases where several petty thefts, and even a single theft, may constitute grave matter.

40. How may we co-operate in theft, or in an injustice committed against our neighbor in his property?

We may co-operate therein positively or negatively: *positively,* by an explicit or implicit *command,* by *counsel,* by *consent,* by *flattery,* by *concealment,* and by *participation; negatively,* when we do not prevent the theft, though we are bound to do so and could do so without grave inconvenience.

41. What are the causes that excuse from theft?

1. *Extreme necessity,* when a person takes only what is necessary, and does not thereby reduce to the same necessity the person whose property he takes; 2. *Secret compensation,* on condition that the debt so cancelled be certain, that the creditor cannot recover his property by any other means, and that he take, as far as possible, things of the same kind as he had given.

2. Unjust Detention.

42. In what does *unjust detention* consist?

It consists in keeping the property of another in one's possession without sufficient reason.

43. In how many ways may we retain the property of another unjustly?

In nine principal ways: 1. In not returning a thing that had been confided to our care, or in receiving stolen articles; 2. In keeping something that we found, without taking the proper steps to find out the owner; 3. In continuing to keep an article, into the possession of which we had come in good faith, after that good faith had ceased; 4. In profiting knowingly by an error in computation; 5. In not rendering a faithful account of property confided to our administration; 6. In not complying with the clauses of a will; 7. In not paying servants and workmen the wages due them; 8. In not paying our debts, or in making creditors and dealers wait too long for their money; 9. In not keeping a promise made and accepted.

3. Unjust Damage.

44. In what does *unjust damage* consist?

It consists in the loss caused to others, through malice or culpable imprudence, even though without profit to one's self.

45. Who are guilty of unjust damage?

In general, those who in wronging their neighbor in the goods of soul or body, cause either him or his family to suffer loss of property.

In particular: 1. Those who injure the house or furniture of another; 2. Those who allow the property of others, of which they are the care-takers, to go to ruin; 3. Those who, by spreading ill-founded or calumnious reports, cause their neighbor to suffer loss; 4. Magistrates, who, being entrusted with the maintenance of public order, fail to check violence or injustice; 5. Judges, lawyers, and business men, who lose cases through ignorance or carelessness; 6. Notaries who draw up defective documents; 7. Physicians who, through their own fault, injure the health or endanger the lives of their patients.

ARTICLE III.—REPARATION OF INJUSTICE.

46. What does the seventh commandment order us to do?

It orders us to make restitution; that is, it orders us: 1. To return to another what belongs to him; 2. To repair the wrong which we have done to a neighbor.

47. Are we obliged to make restitution?

Yes; this obligation is imposed upon us both by the natural law and by the divine law. This obligation is grave in grave matter, and light in light matter.

48. What causes oblige us to make restitution?

They may be reduced to two: The mere possession of

what belongs to another, and the wrong done him in an unjust and culpable manner.

49. Is every possessor of what belongs to another bound to make restitution in the same manner?

The obligation varies according as the possessor is in good faith, doubtful faith, or bad faith.

50. To what is the possessor in good faith bound?

The possessor in good faith is bound to restore what belongs to another in the condition in which it actually is, as soon as he finds out the owner, except in the case where the principle of prescription comes into operation. If he had bought the article in question in open market, or at a public sale, or from a merchant accustomed to sell such things, he has the right, after restoring it to the owner, to indemnify himself for the loss he sustained by its purchase.

If he has got rid of the article, and possesses its equivalent, he is bound to restore the value of that equivalent. But if he has lost, destroyed, consumed, expended, or given away that which he thought was his, he is not bound to do anything.

51. What is the possessor in bad faith bound to do?

He is bound to restore what belongs to another, or give its full value, and to indemnify the owner for all the losses which he may have caused him.

52. What are the obligations of a possessor in doubtful faith?

If he has come into possession with the doubt, and has not striven to remove it, he is to be classed with the possessor in bad faith.

But if the doubt sprang up after he came into possession and it continues to exist despite every effort to remove it, he is dispensed from making restitution on the principle that, in case of doubt, the condition of the possessor is the better.

53. What is a person obliged to do who has found something?

If he takes it into his possession, he assumes the obligation of finding the owner. If he cannot find him, he may appropriate the object, although it would be better to devote it to some charitable purpose for the intention of the owner.

54. Who should make restitution when the wrong has been committed by several?

1. When the wrong has been committed by several persons, and all *in concert;* if all have equally concurred in the wrong, all are equally bound to restitution. The obligation in this case is one of solidarity, that is, each one is bound to restore all if the others fail to do their share, but the right of recourse against the delinquents remains.

2. When the damage has not been caused by common concert, but *separately,* each is bound to repair only the partial wrong which he has caused.

55. To what are the heirs to wrongfully acquired property bound?

They are bound to make restitution. They cannot lawfully keep property that did not belong to the testator.

56. To whom, in that case, should restitution be made?

1. Restitution or reparation of a damage should be made to the person who has suffered the wrong, or in the case of his death, to his lawful heirs.

2. If there is any doubt as to the person to whom restitution should be made, the value of the property should be divided among those who are presumed to possess a title to it.

57. When should restitution be made?

As soon as possible; for the longer we delay in making it, the heavier becomes the loss which we inflict upon the owner, not to mention the misfortune to which we expose ourselves of dying without having fulfilled so weighty an obligation.

58. How should restitution be made?

It is not necessary that a debtor make restitution in person, or publicly, or with the knowledge of his creditor. The essential point is that it be made, no matter in what way.

59. What are the causes that suspend restitution?

1. Physical and absolute impossiblity, as long as such impossibility lasts; 2. Moral impossibility, which exists when restitution is of such a character as to reduce to penury the person who would make it, or cause him the loss of honor or freedom; 3. The surrender of one's property in consequence of an arrangement made with his creditors.

60. What are the causes that exempt from restitution altogether?

1. The cancelling of a debt by the creditor; 2. Legal or secret compensation; 3. Prescription.

ARTICLE IV.—UNJUST DESIRE FOR THE PROPERTY OF OTHERS.

61. What does the tenth commandment of God forbid?

After having forbidden us by the seventh commandment to take and keep the property of others, God forbids us by the tenth commandment to entertain an unjust desire for possessing the property of others.

62. Why do we say an *unjust* desire?

Because we are allowed to desire the property of others, when we propose to obtain possession of it in a legitimate manner.

63. Who are guilty of unjust desires in regard to the property of others?

1. Those who have the intention of stealing, or of causing some loss to their neighbor, even though they should not put their intention into execution;

2. Children who wish for the death of their parents in order to come into possession of their property;

3. Those who desire that provisions or articles of merchandise should be dear, who wish for the spread of disease, for legal troubles or social outbreaks, that they may become rich thereby;

4. Those who force a proprietor to sell his property against his will.

64. What sort of sin do they commit who unjustly desire the property of others?

They commit a sin of the same nature as the injustice itself, only that there is no obligation to make restitution when the desire has not been realized.

CHAPTER XX.

EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

1. What does the eighth commandment forbid?

It directly forbids bearing false witness against our neighbor, that is, it forbids any lie that is injurious to another; and indirectly it forbids anything that might injure our neighbor in his reputation or his honor.

ARTICLE I.—RESPECT DUE TO TRUTH.

2. How do we sin against the respect due to truth?

In two ways: 1. By lying; 2. By indiscretion, or the violation of secrecy.

1. Lying.

3. What is a lie?

A lie is an expression or sign of any sort by which we convey to another something contrary to what we think, for the purpose of deceiving him.

4. What is required to constitute a lie?

According to the definition, two things are required: 1. That a person say something contrary to what he thinks; 2. That he have the intention of deceiving.

5. Is every lie forbidden?

Yes; because a lie is by its nature essentially evil, as is proved by Holy Scripture and by reason.

6. How many kinds of lies are there?

There are six kinds: 1. The jocose or amusing lie; 2. The officious lie; 3. The malicious lie; 4. Perjury; 5. False testimony; 6. Certain expressions and actions that approach falsehood, such as purely mental reservation, equivocation, hypocrisy, flattery, boastfulness, and dissimulation.

7. What is a jocose lie?

A *jocose* lie is that which is told for the purpose of affording amusement.

8. What is an officious lie?

An *officious* lie is that which has for its purpose one's own benefit or the benefit of another.

9. What is a malicious lie?

A *malicious* lie is one by which we cause harm to our neighbor.

10. How grievous a sin is lying?

Of themselves and apart from any scandal that might be given, jocose lies and officious lies are only venial sins.

A malicious lie is in its nature a mortal sin, and becomes venial only when the spiritual or material interests of our neighbor are thereby but slightly injured. It is attended with the obligation of repairing the wrong that has been done.

2. Perjury and False Testimony.

11. What is perjury?

Perjury, or a false oath, is a lie by which, in order the better to deceive, we call God to witness the truth of what we say.

12. How grievous a sin is perjury?

Perjury is always a mortal sin; for to call God to witness a falsehood, implies a desire to destroy His truthfulness.

13. What is false testimony?

False testimony is a false deposition made in a court of law, or before a notary.

14. Are we obliged to give testimony in a court of law?

Yes, when required to do so by the proper authority. Then we are bound to tell the truth, and answer simply according to our conscience, the questions that are asked of us.

15. Who are exempt from giving testimony in a court of justice?

1. Those who are bound to sacramental or professional secrecy; 2. The parents and children, the sisters and brothers of the accused, as well as those who are related to him in the same degree by affinity; 3. Those who have pledged secrecy, in a manner more or less explicit, to guilty persons seeking their advice; except where it is question of a crime against the State.

16. How grievous a sin is false testimony?

False testimony is a grievous sin: 1. Against the truth; 2. Against religion, for it usually includes perjury, provided it is customary to have the witness testify to the truth under oath; 3. Against the obedience due to the law; 4. Against charity and against justice, whether the accused be innocent or guilty; for if he is innocent, false testimony

may take away from him his property, his honor, or his life; if he is guilty, false testimony works a detriment to society.

17. What may be classed under the head of false testimony?

Counterfeiting. It is done: 1. By producing false documents, and counterfeiting signatures; 2. By altering a genuine document, either by addition or subtraction; 3. By changing dates.

18. To what is a false witness bound?

He is bound: 1. To retract his testimony even in spite of grave inconvenience, if the testimony has been seriously injurious to the person against whom he bore witness; 2. To repair the injury caused by his crime.

3. Mental Reservation and Equivocation.

19. What is mental reservation?

Mental reservation consists in holding back a part of what is in one's mind. It is *purely* mental, when the meaning which the speaker has in view cannot be apprehended by the listener. It is reservation in a *loose* sense, when the meaning which the speaker has in view can be apprehended by his listener.

20. What is equivocation?

Equivocation is the using of words that have a double meaning. It is *determinable* or *indeterminable* according as the sense of the speaker can or cannot be apprehended by the listener.

21. Are we ever allowed to use purely mental reservation or indeterminable equivocation?

No; because these are downright lies.

22. Are we sometimes allowed to use mental reservation in a loose sense or determinable equivocation?

Yes, when there is a grave reason for doing so. Such a

manner of speaking is not bad in itself; we have not the intention in that case of deceiving our neighbor, nor do we, as a fact, deceive him. We merely permit him to deceive himself concerning matters which he has no right to know, and which oftentimes it were better for him not to know.

23. In what cases should reservation or equivocation never be used?

1. In matters of religion, when a person is bound to profess his faith; 2. In sacramental confession, when replying to a confessor, who has the right to ask certain questions; 3. In onerous contracts.

4. Hypocrisy, Flattery, Boastfulness, and Dissimilation.

24. What is hypocrisy?

Hypocrisy is that sort of lie which consists in assuming the appearance of virtue in order to win the esteem of men.

25. In what cases is hypocrisy a grievous sin?

When a person wears the mask of virtue or of piety in order thereby to gratify his evil passions, or to propagate false doctrines.

26. What is flattery?

Flattery is false, or exaggerated, praise.

27. What is boastfulness?

Boastfulness is a species of lying which consists either in attributing to one's self qualities which one does not possess, or exaggerating those which one possesses.

28. How grievous a sin is boastfulness?

Ordinarily, boasting is but a venial sin; yet it can become mortal, if, for instance, a person boasts of having committed a criminal action; or of having done things grievously harmful to his neighbor.

29. What is dissimulation?

Dissimulation, or feigning, is that species of lying which consists in concealing one's sentiments or projects under contrary appearances.

30. How grievous a sin is dissimulation?

It is a sin only when its purpose is to do some wrong to our neighbor. It is then more or less grievous in proportion to that wrong.

5. Indiscretion.

31. What is indiscretion?

Indiscretion is the revelation of a truth which should be kept secret.

32. What is a secret?

A *secret* is something which, owing to its nature, or by virtue of a special contract, should be kept concealed.

33. Are we obliged to keep secrets?

Yes; and this obligation is founded on the natural law; for the violation of a secret is either an injustice, or at least a breach of charity or faith with respect to our neighbor.

34. What is the nature of this obligation?

The fault is a grave one, if the secret is important, or if, in consequence of its violation, the party interested should sustain a considerable loss or a grave injury.

The violation of a secret is only a venial sin: 1. If the secret is but of slight importance; 2. If it has been revealed to but one or two prudent persons who will maintain secrecy, provided that it be not revealed to any one in respect to whom secrecy had been especially promised.

35. Are we allowed to try to find out a secret without reason?

The person who tries to find out a secret without reason and through pure curiosity, commits a venial sin.

The person who extorts an important secret, either by

fraud or by violence, commits a grievous sin, and is bound to keep secret that which he has thus learned.

36. Is it a grievous fault to violate the secrecy of letters?

In general, it is a grievous fault to unseal and read a letter not addressed to us, or to read an unsealed letter that may have fallen into our hands, or to read by stealth private papers that might contain secrets.

ARTICLE II.—RESPECT DUE TO REPUTATION.

37. What is understood by reputation?

By reputation we here understand the good opinion which the public has of any person.

38. Is reputation a valuable good?

Next to life, it is the most precious of earthly possessions.

39. How may we injure the reputation of our neighbor?

We may injure it *exteriorly* by defamation; and *interiorly* by rash judgment and suspicion.

1. Defamation.

40. What is defamation?

Defamation is the act of injuring our neighbor's reputation. This may be done in two ways: by calumny and by detraction.

41. What is calumny?

Calumny consists in imputing to our neighbor defects which he has not, or accusing him of faults which he has not committed. It is also called *slander*.

42. Is calumny committed only by false imputation?

It is also calumny: 1. To exaggerate the faults or defects of another; 2. To misinterpret without reason his words or actions; 3. To deny his good actions or qualities; 4. To belittle them; 5. Not to mention them when silence

may be interpreted as a tacit rebuke; 6. To praise so faintly as to give the impression that he is not deserving of praise.

43. How grievous is the sin of calumny?

Calumny is in its nature a mortal sin; it attacks at once truth, charity, and justice. It is merely venial when its matter is light, or when either reflection or consent is imperfect.

44. What is a calumniator bound to do?

He is obliged: 1. To retract his lies, even though harm should befall him by doing so; 2. To make good whatever losses his neighbor may have sustained in consequence of his calumnies.

45. What is detraction?

Detraction, or *backbiting,* is the unjust revelation of a hidden defect or a secret fault of our neighbor.

46. How may we commit the sin of detraction?

We may do so by speech, by writing, by signs, and even by silence.

47. In what does detraction by speech consist?

It consists in openly and simply telling of the secret faults or defects of our neighbor; or, what is still worse, in attempting to disguise the malice of our backbiting, by beginning with a eulogium, or by using a certain reserve or reticence, by presenting the matter as possibly doubtful, by taking on an air of compassion or of zeal, etc.

48. In what does detraction by writing consist?

It consists in publishing defamatory newspapers, books, or letters, whereby the evil is made more grievous, owing to the wider publicity which it obtains.

49. In what does detraction by signs consist?

It consists in using signs that are equivalent to a revelation; for instance, a movement of impatience, a shake of

the head, or a malicious smile, when we hear a person's name mentioned.

50. When is silence equivalent to detraction?

When it has the effect of betraying a person's faults or defects.

51. Is detraction ever allowable?

We are never allowed to *detract;* but there are several cases in which we may, and even should, reveal the vices and defects of our neighbor.

52. When may we reveal them?

We may reveal them when we act: 1. In the interest of the public, in order to prevent what might prove harmful to religion, the State, or the community; 2. In the interest of our neighbor, to preserve him from danger or loss; 3. In our own interest, either when we seek counsel or assistance in an important matter, or when we repel a false accusation; 4. In the interest of the guilty person himself, when the purpose is to exercise fraternal charity towards him.

53. How grievous a sin is detraction?

Detraction is in its nature a mortal sin, because it deprives another of his reputation, which is one of his most valuable possessions. It is only venial if there is lack of deliberation, or if the matter is light.

54. Whence is the gravity or lightness of detraction derived?

The gravity of detraction is derived: 1. From the character of the person detracted; 2. From the authority of the person guilty of detraction; 3. From the aim proposed in detracting; 4. From the scandal and harm which might result from a trifling detraction.

55. What is a detractor required to do?

A detractor is obliged: 1. Not indeed to retract what he said, since in so doing he would be guilty of a falsehood, but, as far as possible, to restore the reputation which he has

injured; 2. To repair the injury occasioned by his remarks.

56. Is there not another kind of detraction besides slander and calumny?

Yes; it consists of those reports, true or false, which are spread secretly and, as it were, in confidence, as to what some one has said or done against another. The purpose of these reports is to sow discord between friends and embroil families. This species of detraction is called *tale-bearing.*

57. Is tale-bearing specially malicious?

It is the worst form of detraction, since it not only ruins the reputation of another, but also destroys friendship.

58. What is the duty of those who listen to defamatory remarks?

If the remarks are *calumnious,* it is a duty of charity to defend the character of another, and to contradict the calumniator. If they are not calumnious, it is a duty to check them as far as possible.

Those who *co-operate* in detraction, either by provoking it or by encouraging the detractor, or who take *pleasure* in the injury done their neighbor, commit a grievous sin against charity and justice when the matter is grave.

2. Rash Judgment and Suspicion.

59. What is a rash judgment?

A *rash judgment* is an act of the mind by which, for light and insufficient reasons, we condemn our neighbor as unquestionably vicious and culpable.

60. What is a rash suspicion?

A *rash suspicion* is the inclination to consider as true the evil which we think of others, without, however, believing it to be certain.

61. What is a rash doubt?

A *rash doubt* is the suspension of judgment in respect to the merits of our neighbor, without sufficient reason.

62. How grievous a sin is a rash judgment?

A rash judgment is by its nature a mortal sin against justice when we think evil of our neighbor in a grave matter.

63. In general, what should we do so as not to commit sin in forming an estimate of our neighbor's conduct?

In general, when we form an estimate of the external actions of our neighbor, we should not judge his intentions, for these God alone knows.

ARTICLE III.—RESPECT DUE TO HONOR.

64. What is understood by honor?

By honor is understood the outward manifestation of the esteem which we have for our neighbor.

65. How may we assail the honor due to our neighbor?

By insulting him in his presence, either by word or by action.

66. How many kinds of insult are there?

There are two: positive insult and negative insult.

A *negative* insult is that which consists in refraining from exhibiting towards our neighbor those marks of esteem which are his due. A *positive* insult consists in telling another that he is contemptible and not deserving of the respect which is shown to persons of his rank.

67. How may we be guilty of a positive insult?

We may be guilty by word or by action.

By *word*, when we remind a person of his faults or nattural defects, when we rail at him, when we censure him in offensive writings, and when we wound his feelings by caricatures.

By *action*, when we ridicule a person by making game of him, showing him signs of contempt, by slapping him, spitting in his face, etc.

68. How grievous a sin is it to insult a person?

It is a grievous sin by its nature, worse than detraction, the malice of which it embodies.

69. Whence arises the grievousness of an insult offered to our neighbor?

It arises from the circumstances of the words and actions accompanying it, and especially from the character of the person insulted. A slight insult may constitute a grievous sin if it be offered to a superior or a parent, etc. With respect to parents, such an insult is at once an act of injustice and an act of impiety, and the circumstance should be mentioned in confession.

An insult may be only a venial sin, in view of the person insulted, when there has been no intention of insulting deeply, or when there has been lack of reflection.

70. To what does an insult bind the person offering it?

It binds him to make due reparation either for the wounded honor of the person insulted, or for the loss which he may have suffered in consequence.

71. Are we allowed to seek vengeance for an insult?

No; we are never allowed to return evil for evil; but we have a right to demand a just reparation for affronts and insults, just as we have in the case of calumny and detraction.

CHAPTER XXI.

FIRST COMMANDMENT OF THE CHURCH.

To hear Mass on Sundays and holy-days of obligation.

ARTICLE I.—DIRECT OBJECT OF THE FIRST COMMANDMENT.

Assisting at Mass.

1. What does the first commandment of the Church directly order us to do?

The first commandment of the Church directly orders us to assist at the holy sacrifice of the Mass on Sundays and holy-days of obligation.

2. Why does the Church order the faithful to hear Mass?

In order to *determine* the manner in which Sundays and holy-days should be sanctified; for their sanctification, in a general way, is the object of the third commandment of God.

3. Is any practice of piety better adapted for the sanctification of Sundays and holy-days than assisting at Mass?

No; for there is no religious act more agreeable to God than the sacrifice of the Mass, no prayer more efficacious.

4. Whom does the Church oblige to assist at Mass?

All the faithful who have come to the use of reason.

5. What is the nature of this obligation?

It is a grave obligation, unless we become exempt from it for a legitimate reason.

6. At what Mass should we assist by preference on Sundays and holy-days?

At the parish Mass; *i. e.*, the Mass which is celebrated with solemnity, and at which the sermon is preached and the announcements are made. It is ordinarily a high Mass, sometimes a solemn Mass.

7. Why should we assist by preference at the parish Mass?

1. The parish Mass is celebrated especially for the parishioners; 2. It is at the parish Mass that instructions are given on Christian doctrine, that the letters of the Sovereign Pontiff and the bishop are read, that holy-days, fast-days, marriages, etc., are announced; 3. It is at the parish Mass that holy water is sprinkled, that blessed bread is distributed in certain countries, and that a procession is made to obtain the blessing of God on the fruits of the earth.

ARTICLE II.—INDIRECT OBJECT OF THE FIRST COMMANDMENT.

Feasts of the Church.

8. What does the first commandment of the Church indirectly order us to do?

It indirectly orders us to sanctify the holy-days instituted by the Church in the same manner as we should sanctify Sundays.

9. What is a holy-day?

A *holy-day* is a solemnity established by the Church for the purpose of celebrating the mysteries of religion or honoring the saints. It is often called a *feast.*

10. Why were holy-days instituted?

1. For the honor and glory of God; 2. For the instruction and edification of the faithful.

11. How are holy-days divided with regard to the commandments of the Church?

They are divided into holy-days of *obligation* and holy-days, or feasts, of *devotion.*

12. Which are the holy days of obligation?

1. The solemn feasts of Easter, Pentecost, and the Blessed Trinity, all of which fall on Sunday;

2. The Nativity, the Circumcision, and the Ascension of Our Lord, the Epiphany, Corpus Christi, the Immaculate Conception and the Assumption of the Blessed Virgin, the feasts of St. Joseph her spouse, of Sts. Peter and Paul, and of All Saints.

Note.—In the United States the feasts of the Epiphany, Corpus Christi, St. Joseph, and Sts. Peter and Paul are not holy-days of precept. Their celebration is generally transferred.

13. Which are the principal feasts of devotion?

1. The Nativity, the Annunciation, and the Purification of the Blessed Virgin; the feasts of St. Stephen, St. John the Evangelist, and the Nativity of St. John the Baptist; those of Easter Monday and Easter Tuesday, and Whit Monday and Whit Tuesday.

2. The patronal feast of the diocese, and also that of the parish.

14. How should we sanctify holy days of obligation?

We should sanctify them as we do Sunday; that is, by abstaining from servile work and by assisting at Mass. Moreover, good Catholics make it a pious duty to approach the sacraments on these days; to meditate on the mystery that is commemorated or on the life of the saint whose feast is celebrated; and outside the church services to perform works of piety or charity.

15. How should we sanctify feasts of devotion?

By assisting at Mass, receiving Holy Communion, and bringing to our work a greater purity of intention, and to our exercises of piety a greater fervor than usual.

CHAPTER XXII.

SECOND COMMANDMENT OF THE CHURCH.

To fast and abstain on the days appointed.

ARTICLE I.—FASTING.

1. Fast Days.

1. What does the second commandment of the Church order us to do?

It orders us to fast and to abstain from flesh meat on certain days of the year.

2. Why does the Church order us to fast?

In order to determine, at least in a measure, the divine precept of doing penance.

3. Which are the fast days?

1. The Ember Days; 2. The Vigils of certain feasts; 3. The forty days of Lent.

4. What are the Ember Days?

The *Ember Days,* or *Quarter Tenses,* are three days, Wednesday, Friday, and Saturday, of the four weeks that are found respectively near the beginning of the four seasons of the year.

5. Which are the Ember weeks?

1. In *winter,* the third week of Advent; 2. In *spring,* the first week of Lent; 3. In *summer,* the week preceding the feast of the Blessed Trinity; 4. In *autumn,* the week following the feast of the Exaltation of the Holy Cross (September 14).

6. Why did the Church institute the Ember Days?

1. In order to sanctify each season of the year; 2. In order to remind us that there is no time at which we should not do penance; 3. In order to draw down the blessing of God on the fruits of the earth; 4. In order to obtain holy priests for the ministry, since it is on the Saturday of these weeks that ordinations usually take place.

7. What is meant by vigils?

Vigils are the eves of the principal feasts.

8. On what vigils is the law of fast and abstinence obligatory?

On those of Christmas, Pentecost, the Assumption, and All Saints.

If one of these vigils should fall on Sunday, neither the fast nor abstinence is observed the preceding Saturday, The vigil is not kept.

9. Why has the Church ordered the faithful to fast and abstain on these vigils?

In order that they may prepare themselves by penance to celebrate these solemn festivals with more piety and with greater profit.

10. What is Lent?

Lent is the fast of forty days which serves as a preparation for the festival of Easter. It begins on Ash Wednesday and ends at noon Holy Saturday. As there is no fast on the Sundays of Lent, there are thus forty fast days.

11. Why was Lent established?

1. To honor and imitate the fast of Our Lord; 2. To prepare by penance to celebrate worthily the great festival of Easter.

12. What is Advent?

Advent is the season during which the Church prepares for the *coming, i. e.,* for the birth, of our Redeemer.

13. Are there any fast-days in Advent?

According to the new Code there are no fast-days in Advent except the Ember Days and the vigil of Christmas.

2. Nature of a Fast.

14. In what does the ecclesiastical fast consist?

It consists: 1. In abstaining from certain kinds of food; 2. In taking only one full meal a day, to which a refection in the morning and a collation in the evening may be added.

15. In what does abstinence consist?

It consists in denying one's self: 1. The use of the flesh of animals that are born and that live outside of the water; 2. The use of the juice of the flesh of such animals.

16. Which are the animals whose flesh is not forbidden by the law of abstinence?

Animals which are born in the water and live in it, as fish, shell fish (clams and oysters) frogs, crabs, lobsters, etc., and also snails, which resemble shell fish; 2. The flesh of certain amphibious animals that are cold-blooded, as turtles, beavers, otters, martins, etc.

As to warm-blooded animals, such as wild ducks, swans, sea-ravens, water-hens, teal, etc., they are generally forbidden. Custom, however, permits their use in certain dioceses.

17. What is allowed as Lenten food?

1. The law allows the use of milk, butter, cheese, eggs, lard or dripping in the preparation of lenten food at all meals and on all days of abstinence throughout the year.

2. It does not forbid the use of flesh and fish at the same meal; it leaves us free to transfer the principal meal to evening and the collation to midday.

18. What pious works are especially proper for the holy season of Lent?

Almsgiving, private and public devotions, works of mercy, and prayers for the intention of our Holy Father the Pope.

19. What is to be noted as to the law of fast and abstinence?

1. Persons who are bound to fast are allowed the use of meat only at the principal meal, on days of fast without abstinence.

2. Persons exempt from the law of fast, and those who have been lawfully dispensed, may eat meat several times on those days on which it is allowed.

20. What is the essential condition of fasting?

It is that there be but one full meal; for a fast may be enjoined without abstinence.

21. How may we sin against the essential condition of fasting?

1. We commit a grievous sin by taking, outside of meal time or collation, a considerable quantity of food; or by interrupting a meal, without good reason, for a considerable length of time.

22. What things are we permitted to take on fast days in addition to the principal meal and the collation?

1. Drinks of a remedial character, refreshing drinks, and those that aid digestion ; as water, wine, beer, lemonade, ices, coffee, tea and cordials ;

2. An ounce of solid food, once or twice a day, to prevent a drink from doing harm ;

3. An ounce of chocolate dissolved in a cup of water of ordinary size.

23. What drinks are forbidden?

Milk, broth, nourishing liquors, and in general all drinks the digestion of which does not differ from that of solid food.

24. Why has the church mitigated the law of fasting?

In order to render the fast easier for those who would otherwise find great difficulty in observing it.

25. What is the morning refection?—What is the collation?

The morning refection may consist of a cup of coffee, tea, chocolate, or cocoa, and a small portion of bread. The collation is a slight refreshment which we are permitted to take toward evening, amounting to about one-fourth of an ordinary meal.

26. What sort of food are we allowed to take at a collation?

In general, we are allowed bread, fruit, preserves, and even fish, vegetables and herbs, provided that the prescribed quantity be not exceeded.

The use of white-meats is allowed; but the approved custom of the place as to the quantity and quality of food ought to be observed.

27. At what hour should the principal meal be taken?

In the primitive Church the only substantial meal was taken towards evening, about sundown. But by degrees, the ancient custom was abandoned, and universal custom has fixed upon mid-day as the time for taking the principal meal on those days.

28. Are we allowed to change the time of the principal meal?

We may advance or retard it an hour or so at will.

29. May we take our collation in the morning, about ten or eleven o'clock, and postpone the principal meal till evening?

Yes, it is permitted to do so.

3. Obligation of Fasting.

30. Does the law of fasting, on the days appointed by the Church bind under pain of sin?

Yes; and the gravity of this obligation is shown by the different constitutions of the Sovereign Pontiffs, and by the Catechisms of all the dioceses of the world.

31. Who are bound by the law of fast?

All the faithful who have completed their twenty-first year unless they be legitimately excused, or dispensed from it by their superiors. Canon law excludes from it those who have begun their sixtieth year.

32. Is it sufficient on fast days to practise external penance?

No; if we desire to render such penance agreeable to God and beneficial to our souls, we must accompany it with internal penance, with *the spirit of penance.* This consists in humiliation of the spirit, in compunction of the heart, in the avoidance of pleasure and in submission to the sufferings of this life.

33. What are those who cannot observe the fast exhorted to do?

They are exhorted to make up for it by prayer, by almsgiving, or by other good works; and they should strive to cultivate the spirit of penance.

Causes which Exempt from Fast.

34. What are the causes which exempt from fast?

Physical or moral impossibility, severe labor, piety, and dispensation.

35. Who are exempted on account of physical impossibility?

1. The sick, the convalescent, and the feeble; 2. Women nursing infants; 3. The poor who have not enough food at their principal meal, and very probably also, those who live habitually on bread and vegetables.

36. Who are exempted on account of moral impossibility?

Those who cannot fast without grave inconvenience; as, 1. Those whom fasting renders sleep'ess, or in whom it causes severe headache; 2. Soldiers, either in garrison or in the field; 3. Women and children who cannot fast without incurring the displeasure of their husbands or parents.

37. Who are exempted on account of severe labor?

Those whose occupation imposes on them severe and fatiguing bodily or mental labor. Such are diggers, farm hands, stonecutters, teachers, and those who travel on foot a distance of six miles or more.

38. Whom does piety excuse from fasting?

Those who, through a sense of duty, through obedience or devotion, perform a work of charity or religion which is incompatible with fasting. Such are those who take care of the sick, preachers who preach every day, professors who are obliged to work hard in preparing their lessons, and teachers who spend four or five hours at their work.

39. To whom does the power of dispensing from fast belong?

1. To the Pope, who can dispense validly for the entire Church; 2. To bishops, with respect to the members of their diocese; 3. To parish priests, with respect to the members and families of their parish, but only for particular occasions; 4. To the same extent as parish priests, the power of dispensing belongs to superiors of exempt clerical congregations with respect to their subjects.

4. Utility of Fasting.

40. What are the effects of fasting?

Fasting is attended with very salutary effects both for the soul and for the body.

41. How is fasting salutary for the soul?

1. It expiates sin and appeases the anger of God; 2. It keeps us from sin by subduing the flesh, by delivering the soul from sensual thoughts; 3. It procures for us special favors from heaven, enables us to preserve the gifts of God, and greatly helps us to persevere in doing good.

42. How is fasting salutary to the body?

1. It aids the functions of organic life; 2. It prevents the diseases which intemperance causes.

ARTICLE II.—ABSTINENCE.

1. Abstinence Apart from Fasting.

43. Is abstinence obligatory on fast days only?

It is also obligatory: 1. On every Friday of the year, unless a holyday of obligation should fall on Friday, except a holyday during Lent; 2. The Mondays, Tuesdays, Wednesdays and Thursdays of Lent are not days of abstinence, although they are days of fasting.

44. In what does abstinence on Friday consist?

It consists in doing without the flesh of those animals that are born and that live out of the water, as well as the juices that come from it. But the prohibition does not extend to eggs and white meats, and seasoning containing lard.

45. Why does the Church prescribe abstinence from certain kinds of food?

As in the case of fasting, in order to determine, at least in a measure, the divine precept of penance.

The Church particularly requires us to abstain from flesh meat, because meat being a more substantial and more palatable food than others, he who abstains from it still more subdues and mortifies his body.

46. Why does the Church order the faithful to abstain on Friday?

In order to honor the death of our divine Saviour.

2. Obligation of the Law of Abstinence.

47. What is the binding force of the law of abstinence?

The law binds under pain of sin. The sin is more or less grievous according to circumstances.

48. Who is bound by the law of abstinence?

All the faithful who have completed their seventh year, and have not been excused or dispensed.

49. What causes exempt from abstinence?

To the same extent as in the case of fasting, a *dispensation* granted by the Pope, by bishops, by parish-priests, and by religious superiors; 2. *Physical or moral impossibility.* Under this head come: The sick and the convalescent; those who are too weak to abstain; the poor who, having no butter, season their food with lard; soldiers and those engaged in severe mental or bodily labor; 3. *Moral in-*

ability. Under this head come : Travellers who cannot procure the food that is permitted on days of abstinence; wives and children who would otherwise incur the anger of their husbands or parents; servants and workmen, who cannot leave the service of their employer without grave inconvenience

3. Utility of Abstinence.

50. Why is abstinence salutary for the soul?

Because abstinence, like fasting, appeases the divine wrath, atones for sin, preserves from sin, obtains heavenly favors, and greatly aids perseverance in virtue.

51. Are fasting and abstinence also justified by science?

Yes, they are in striking harmony with the data of science and the principles of sound philosophy. When practised in moderation, they constitute, according to the opinion of the most enlightened physicians, an excellent course of hygienic treatment.

NOTE—By a special Indult granted to the bishops of the United States for ten years, dating from March 15, 1895 (and properly renewed), working people and their families who cannot easily observe the common law of the Church are dispensed from the obligation of abstinence on all days of fast or of abstinence throughout the year, excepting all Fridays, Ash Wednesday, the forenoon of Holy Saturday and the eve of Christmas.

CHAPTER XXIII.

THIRD AND FOURTH COMMANDMENTS OF THE CHURCH.

To confess at least once a year.
To receive the Holy Eucharist during the Easter time.

ARTICLE I.—THIRD COMMANDMENT OF THE CHURCH.

1. Annual Confession.

1. What does the third commandment of the Church order?

The third commandment of the Church orders us to confess our sins at least once a year.

2. Is the precept of confession purely ecclesiastical?

It has also a divine sanction, for Our Lord having, for the forgiveness of sins, instituted the sacrament of Penance, of which confession constitutes an essential part, has at the same time prescribed this divine remedy for those who stand in need of it.

3. At what age is a person obliged to go to confession?

When he has attained the use of reason; that is to say, when he can distinguish between good and evil, and is, consequently, capable of offending God and of repenting.

4. To whom should annual confession be made?

According to the decree of the Council of Lataran, it should be made to one's own priest, that is, to the pastor of the parish or to one of his assistants. But the universal custom prevails by virtue of which annual confession can be made to any priest possessing faculties. The Church thus gives penitents entire freedom in their choice of a confessor.

5. At what time should annual confession be made?

This the Church has not determined. But since we are commanded to receive holy communion at Easter, this confession is usually made in the Paschal season or during Lent.

6. Why does the Church say: *at least once a year?*

Because the Church is desirous of seeing the faithful approach the sacrament of Penance more frequently. Whoever is concerned about his salvation should have recourse to this sacrament immediately after the commission of a grievous sin; or, at least, he should not put off doing so very long.

7. Is the person who has let a year go by without going to confession exempt from the obligation?

No; he should go to confession as soon as possible in the course of the following year.

8. How grave is the commandment of the Church prescribing annual confession?

This commandment imposes a grave obligation, so that it is a mortal sin to violate it.

9. Is this precept fulfilled by making a bad confession?

Not at all. A confession should be good: "Let the faithful confess their sins faithfully," says the canon of the Council of Lateran. If the confession should be null and void, or, still worse, sacrilegious, the precept would be violated, and the confession would have to be repeated.

ARTICLE II.—FOURTH COMMANDMENT OF THE CHURCH.

Easter Communion.

10. What does the fourth commandment of the Church oblige us to do?

It commands us to go to communion at least once a year, at Easter time.

11. Is the precept of receiving holy communion simply one of ecclesiastical law?

No, it is also of divine law; for Our Lord has ordered us to receive the Blessed Sacrament.

12. What things did the Council of Lateran specify?

1. The age; 2. The time; 3. The place where communion should be received; 4. The gravity of the precept.

13. At what age should a person receive holy communion?

He should receive communion as soon as he has reached the age of discretion; that is, when he is capable of discerning the sacrament and of receiving the necessary instruction.

From the time of first communion all are required to fulfill the precept of Easter communion till the day of their death.

Children who are in danger of death and have the use of reason, together with the necessary instruction and discernment, even though they may not have attained the requisite age for making their first communion, should, nevertheless receive the Holy Viaticum.

14. What is the time prescribed for the annual communion?

It is the Easter time, which, according to Pope Eugene IV., begins on Palm Sunday and ends on Low Sunday.

But since then, by privilege or custom, bishops have been allowed to either anticipate that time or prolong it. The Code of 1918 empowers them to extend it to Trinity Sunday, and anticipate it to the *fourth* Sunday of Lent only.[1]

15. Do we satisfy the desire of the Church by communicating *only at Easter?*

No; because the desire of the Church is that we should

[1] The special indult, granted by Pius VIII to the United States, extending the time for Easter Communion from the *first* Sunday of Lent has not been withdrawn, nor abrogated.

go to communion frequently, after the example of the primitive Christians, who, as a rule, received holy communion every time they assisted at the holy sacrifice of the Mass

16. Where should we receive Easter Communion?

In our own parish church,[1] unless we receive it in another church at the hands of our own parish priest.

The precept is generally not fulfilled by those who receive communion in the cathedral, or at the hands of the bishop. But in the United States a legitimate custom allows us to receive it in another church than our own.

17. Why has this obligation been imposed on the faithful?

1. That the faithful, while fulfilling their duty, may also give edification to one another; 2. That they may recall the fact that they constitute one family, of which the parish priest is father; 3. That by partaking of the same eucharistic banquet they may learn to esteem and love one another.

18. Who can dispense from going to communion in one's parish church?

The bishop and the vicar general can dispense members of the diocese, and a parish priest his parishioners. We may presume on the permission of the parish priest or the bishop, when we are morally certain that if we applied for it we could obtain it.

19. How grave is the precept of Easter communion?

It is as grave as that of annual confession.

20. Can the precept be fulfilled by an unworthy communion?

Not at all. He who has committed a sacrilege, is bound to repair it by a good confession, and to receive holy communion with the requisite dispositions.

---

[1] The term "parishioner" is now understood in the United States to mean *either* one who resides within the limits of a given parish, *or* one who, though living outside the limits, rents a pew in a given church.

CHAPTER XXIV.

FIFTH AND SIXTH COMMANDMENTS OF THE CHURCH.

To contribute to the support of our pastors.

Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

ARTICLE I.—FIFTH COMMANDMENT OF THE CHURCH.

1. The Support of Our Pastors.

1. What does the fifth commandment of the Church order us to do?

The fifth commandment of the Church orders us to help support our pastors in proportion to their needs and our means.

2. What is meant by our *pastors?*

By our pastors are directly meant those priests in whose districts we live, who are appointed thereto by the bishop, and who are charged to give us the requisite instruction.

3. Does this commandment oblige us to assist only the pastor in whose parish we live, and his assistants?

No; it also obliges us to contribute to the support of the bishop in whose diocese we live, and of the Pope, the head of the universal Church.

4. May not assistance given to other pastors than our own suffice to fulfill this precept of the Church?

No; it will no more exempt us from supporting our own ecclesiastical superiors than assistance given to another's

parents will justify us in neglecting our own father and mother.

5. What is Peterpence?

Peterpence, or *Romescot,* was originally the annual offering of a penny made in midsummer by every house in England for the maintenance of the Pope. At present the name is applied to the voluntary contribution made yearly by the faithful to the Pope.

6. In what ways may we contribute to the support of our pastors?

We may do so in two ways: 1. The *ordinary* way, by making a voluntary offering to the priest when he has performed some religious ceremony in our behalf; 2. An *extraordinary* way, as, for example, by contributing toward the erection of a church or school.

7. Is the obligation of supporting our pastors derived from ecclesiastical law only?

No; it is also founded on the natural law, and on the divine law.

On the *natural law*, because by his vocation a priest is obliged to attend to the immediate service of God and the care of souls, and therefore to refuse support is a sin crying to heaven for vengeance. Moreover, just as a magistrate, even if he has means, may lawfully take a fee or a salary, so also may a priest who is not dependent on his parishioners for support, accept a return for his services.

On the *divine law,* as appears from the law of *tithes* in the Old Testament and the teaching of St. Paul in the New.

8. Is it a sin to fail in keeping this commandment?

Yes; it is a sin: 1. Against *religion,* because God requires that we should acknowledge His supreme dominion over us by a suitable return of His gifts; 2. Against *justice,* because our contribution to the support of our pastors is not an alms, but a slight compensation for the great services which they render us.

2. The Support of Religion.

9. To what, besides the support of our pastors, does this commandment oblige us?

It obliges us to contribute to the support of religion.

10. Why are we bound to support religion?

In order that God may thereby be more honored and worshipped, and His kingdom may be more widely extended on earth.

11. For what particular purposes are the contributions of the faithful necessary?

1. For the care and preservation of the ecclesiastical buildings in the charge of the pastor; 2. For the maintenance of public worship, and for supplying whatever is necessary for the various church services; 3. For the instruction of the young; *i. e.*, for the building and equipping of schools, for the engaging of teachers, and for the purchase of school appliances; 4. For the relief of the poor of the parish who depend on their pastor.

ARTICLE II.—SIXTH COMMANDMENT OF THE CHURCH.

12. What does the sixth commandment of the Church forbid?

The sixth commandment of the Church forbids the faithful to marry within certain degrees of kindred, or privately without witnesses, and to solemnize marriage at certain times of the year.

1. Relationship in Marriage.

13. How many kinds of relationship may be an obstacle to marriage?

Four kinds: Natural blood relationship, spiritual relationship, legal relationship, and affinity.

14. What is meant by natural blood relationship?

Natural blood relationship, or *consanguinity*, is the relation existing among persons who descend from the same father or mother, by natural or carnal generation;—either in *direct* line, as between parent and child; or in *collateral* line, as between brother and sister.

15. What degrees of relationship are an impediment to marriage?

All degrees in direct line are an impediment; and all degrees to the third inclusive are an impediment in collateral line.[1]

16. What is meant by legal relationship?

Legal relationship is that which originates in perfect legal adoption, "the legitimate act by which a person who is not a son or a daughter by nature is nevertheless taken and treated as such."

17. What degrees of legal relationship are an impediment to marriage?

The relationship: 1. Between the person who adopts and the one who is adopted, or his children; 2. Between the person adopted and the children of the adopter; 3. Between either party and the wife, or husband, of the other.[2]

In most of the States of the Union, adoption is recognized and established by law. Hence the impediment arises whenever the forms prescribed by the law are observed.

18. What is meant by spiritual relationship?

Spiritual relationship is that which originates in the ministration of baptism.

19. What spiritual relationship is an impediment to marriage?

That existing between the sponsor and the one who baptizes with the person baptized.

---

[1] In canon law, *brothers* and *sisters* are related in the first degree, for they are only one step removed from the common stock, *i. e.* their father and mother; *cousins-german* are related in the second degree; the children of cousins-german in the third degree.

[2] See Pt. iii, chapter xv., no 36.

20. What is meant by affinity as an impediment to marriage?

Affinity is the relationship which husband and wife contract each with the blood relations of the other. This affinity extends to the second degree of the collateral line inclusive.

21. Why does the Church forbid those to marry who are related within certain degrees of kindred?

1. Because the marriage of those who are very closely related is justified only by grave necessity; 2. Because the Church has the right to determine what the law of God leaves indeterminate.

22. Why does the Church forbid marriage within the third degree of kindred?

1. Because thereby the relations between families will be more widely extended; 2. Because thereby the temptation to unbecoming familiarities between relations will be removed; 3. Because such marriages often prove unfortunate by developing germs of physical or moral evil.

23. What is the effect of the Church's prohibition of marriage between those who are near of kin?

It renders the marriage *null and void*, even though such marriage would be recognized by the civil law.

24. In what way may it happen that members of the Church contract a marriage which she forbids?

It may happen through either ignorance or fraud on the part of the contracting parties. If it be through fraud, they commit a sacrilege.

25. Why does the Church sometimes grant a dispensation from some of these impediments?

Because she has the divine mission to bind and to loose,

to make laws and to apply them for the general and the individual good of the faithful.

But the Church cannot dispense from impediments arising from either the natural law or the divine law.

26. To whom, in the Church, does the power of granting these dispensations belong?

It belongs to the head of the Church, and to bishops only in those cases specified by the common law of the Church.

27. Why does the Church reserve this power to the ordinary?

1. In order that, by increasing the difficulty of obtaining dispensation, she may inspire the faithful with an aversion for such marriages; 2. In order that she may impress more deeply upon them the honor with which she surrounds marriage, and her repugnance to grant dispensations.

2. Clandestine Marriages.

28. What is the second prohibition contained in the sixth commandment of the Church?

Under ordinary conditions this commandment also forbids the faithful to marry privately without witnesses.

29. Why does the Church forbid clandestine marriages?

It is to discover any impediments that may exist in the parties about to marry. To furnish proof of the marriage.

30. What witnesses should be present at the marriage?

1. Regularly, the ordinary or the parish priest of the place where the marriage is celebrated, or a priest delegated to assist thereat; 2. At least two other witnesses.

31. What is the effect of this prohibition?

1. Under ordinary circumstances this prohibition makes marriage *null* and *void*; for only those marriages are valid in the eyes of the Church, which are celebrated in the presence of witnesses, as explained in question 30; 2. If it

be foreseen that for the period of a month, neither the ordinary nor the priest can be had without grave inconvenience, marriage may be celebrated before two witnesses alone.

In danger of death under the same circumstances, marriage can be celebrated at once before two witnesses alone, even though the conditions named above be known to be of brief duration.

Similarly, in danger of death, the presence of witnesses may, for proper reasons, be dispensed with by the Bishop or Confessor.

3. Times when the Solemnities of Marriage are Forbidden.

32. What are the times in which the Church forbids the faithful to solemnize marriage?

1. From the first Sunday of Advent to Christmas, inclusive; 2. From the first day of Lent to Easter Sunday, inclusive.

33. What is meant by *solemnizing* marriage?

To solemnize marriage is to celebrate it with the solemn rites of the Church, as nuptial mass, the ringing of bells, etc.

34. What is a nuptial mass?

It is a mass celebrated to invoke God's blessing on the newly-married couple. After the *Pater* and the *Ite missa est*, the celebrant turns to them and begs God to bless them.

35. What does this prohibition to solemnize marriage forbid?

It directly forbids all public demonstrations of joy, whether they be religious or purely social.

36. Why does the Church forbid the faithful to solemnize marriage at these times?

1. She forbids it during Advent, a time of serious preparation for Christmas; during Lent, a time of public pen-

ance ; 2. She forbids it on Christmas-Day and Easter Sunday, because these are days of spiritual joy in Christ.

37. Are private marriages forbidden during the times forbidden for solemnizing marriage?

With proper permission private marriages are permitted at these times.

38. Is it sinful to be present at a marriage-feast in the forbidden times?

Yes ; because he who is present at such gatherings thus gives his approval to them ; and because he may become an occasion of scandal to others.

SECTION IV.

The Evangelical Counsels and Beatitudes.

CHAPTER XXV.

THE EVANGELICAL COUNSELS.

1. Nature of the Counsels.

1. Does Christian Moral contain nothing but precepts?

It also contains counsels, the three principal of which have given birth to the religious state.

2. What is understood by the evangelical counsels?

By the evangelical counsels we understand the means of attaining perfection which the Gospel recommends without making them obligatory.

3. What is the difference between a counsel and a precept?

1. A precept comes from an authority that commands; a counsel, from a desire that exhorts.

2. A precept has for its end what is good; a counsel has for object what is best.

3. A precept is obligatory; a counsel leaves us free.

4. From the fact that a counsel is not binding and is not necessary to salvation, does it follow that we may despise it?

No; "such contempt," says St. Francis of Sales, "is an insufferable impiety, a heresy, a horrible blasphemy and irreverence."

2. The Principal Evangelical Counsels.

5. Which are the principal evangelical counsels?

They are: Voluntary poverty, perpetual chastity, and perfect obedience.

6. In what does voluntary poverty consist?

It consists in depriving one's self of worldly riches, and detaching one's self from them, through love of the eternal good, which is God Himself.

7. What are the effects of voluntary poverty?

Voluntary poverty is the root and foundation of all sorts of blessings. The saints call it at times the guardian and mistress, and again, the mother, of the other virtues.

8. In what does perpetual chastity consist?

Perpetual chastity, or virginity, consists in living in a state of celibacy in order to serve God with greater ease and liberty.

9. What special glory belongs to chastity?

There is no virtue that makes men more like unto the angels; for by means of chastity they live in the flesh, as if they were pure spirits, according to these words of St. Paul: "You are not in the flesh, but in the spirit."

10. In what does perfect obedience consist?

It consists in completely submitting one's own will to that of a superior who is looked upon as the representative of God.

11. How excellent is the virtue of obedience?

Perfect obedience surpasses the other evangelical counsels in excellence. By voluntary poverty, we offer up to God only the external goods of fortune; by chastity, we offer to Him only our body; whereas by obedience, we offer to Him our will and our judgment, and sacrifice ourselves wholly to Him.

3. Reason of the Counsels.

12. What is the purpose of these three counsels?

It is to assure the triumph of charity by remedying the evil that paralyzes it and breaking the bonds that fetter it.

13. What is the evil that paralyzes charity?

The triple concupiscence: concupiscence of the eyes, concupiscence of the flesh, and the pride of life.

14. How does the practice of the counsels remedy this evil?

Poverty is a remedy against concupiscence of the eyes, or greed for temporal goods; chastity is a remedy against concupiscence of the flesh, or love of sensual pleasure; and obedience is a remedy against the pride of life, or a disordered will.

15. What are the bonds that fetter charity?

They are anxieties which arise either from the administration of a fortune, or the cares of a family, or the disposal of our own acts and our own will.

16. How does the practice of the counsels deliver charity from these fetters?

Poverty frees it from the administration of the goods of fortune, chastity from the cares of a family, and obedience from anxiety concerning the disposal of one's own will.

17. What reward is reserved for those who practise the evangelical counsels?

In this world, contentment and joy a hundred-fold, and in the world to come, a happiness of which the just who shall have been sanctified by merely keeping the commandments, will know nothing.

CHAPTER XXVI.

THE RELIGIOUS STATE.

1. Nature of the Religious State.

1. What is the best way in which to practise the evangelical counsels?

It is to embrace the religious state.

2. What is the religious state?

It is a mode of life, approved by the Church, in which those adopting it make profession of aiming at perfection by means of the three vows of poverty, chastity, and obedience, taken according to the special and peculiar rule of each institute.

3. Who instituted the religious state?

The religious state is of ecclesiastical institution. Its foundations are the counsels contained in the Gospel.

4. Why was the religious state instituted?

In order to perpetuate in an excellent manner in the Church the practice of these counsels, and to facilitate for mankind a life of perfection.

5. How great is the excellence of the religious life?

"The religious life," says St. Basil, "is a privileged state in which, by a happy and admirable interchange, we give up the things of this life for those of heaven, transitory things for things eternal, the land of the dead for that of the living, goods of no value for goods of inestimable price. It is a life in which sufferings of short duration

enable us to acquire happiness without end; a life which is more that of angels than that of men, and which affords in this world the greatest share possible of eternal happiness."

6. What, according to St. Bernard, are the nine fruits of the religious life?

According to St. Bernard, the man leading such a life: 1. Spends his life in greater purity; 2. Falls more rarely; 3. Rises more promptly; 4. Walks more prudently; 5. Is refreshed with heavenly graces more frequently; 6. Rests more securely; 7. Dies more peacefully; 8. Is purified more quickly; 9. Is rewarded more abundantly.

2. Different Forms of the Religious State.

7. What are the two principal forms under which the religious life manifested itself in the first ages of the Church?

The religious life in those early ages was manifested under the two principal forms of *cenobites,* or those who lived in communities, and *anchorites,* or those who lived alone and in solitude.

8. How are religious institutes divided according to the different ends which they have in view?

Religious institutes are generally divided into three classes, according as their members devote themselves specially to a *contemplative life,* or to an *active life,* or to a *mixed life.*

9. Why are there so many different religious institutes in the Church?

In order to reproduce in its entirety the life of Our Lord Jesus Christ, to provide for the different functions that are discharged in the Church, and to meet the varied wants of different souls.

Moreover, in contemplating this diversity of institutions, we cannot but admire the manner in which Divine Providence called each one into opportune existence.

10. Has each institute a special mission to fulfill?

Each class of institutes has a special and well determined mission which it fulfills, while accomplishing the practices of a regular religious life. Each, consequently, is animated by its own particular spirit.

11. What sentiments should a religious entertain for his own state?

He should be very grateful to God for the grace given to him, and he should cherish esteem and love for his institute.

3. Entrance into the Religious Life.

12. Who may enter the religious life?

Any person who has a right intention together with fitness founded on the gifts of nature and grace, and who is freely accepted by the religious superior.

13. How many kinds of state of life are there?

There are two, according as men confine themselves to the observance of the precepts, or strive to practice the counsels. The former has been called the *common life*; the latter, a life of perfection, or if approved, a religious life.

14. Is it praiseworthy to enter the religious state?

Yes, because if faithful, a person is sure of possessing peace and happiness even in this life, and of obtaining special graces for salvation.

15. What should one do in order to avoid error in his choice of a life of perfection?

He should pray, reflect, and take prudent advice.

16. By what principles should he be guided?

By the principles of faith and reason. In the light of these principle he is to judge of his fitness for the religious state.

17. What is the mind of the church on religious vocation?

Pius X fully approved and commended as the traditional concept of the church, that "vocation to the priesthood and religious life in no way consists, at least as a necessary and ordinary condition, in the aspiration of the subject, or in the inspiration of the Holy Spirit."

18. What is required in an aspirant for the religious life?

Nothing more is required than a right intention, together with a fitness resulting from the endowments of nature and grace, confirmed by such probity of life and that sufficiency of knowledge which may afford well-grounded hope that the candidate will rightly discharge his functions and religiously keep the obligations of his state.

When the candidate is admitted to his religious profession by his superior, his choice of the religious state is confirmed and approved by the Church.

4. General Obligations of the Religious Life.

19. What is the first and principal obligation of a religious?

It is to observe the three vows of poverty, chastity, and obedience; for herein lies the essence of the religious life.

20. Do religious vows impose the same obligations in all institutes?

Religious vows are made according to the special rule of each institute; the obligations which they impose vary, therefore, according to the special institute in which they are made.

21. What obligation does the making of vows impose on a religious in addition to that of the vows themselves?

That of submitting to his superiors and to the rules of the community.

22. What is the end or purpose of the rules?

The rules have for end: 1. To determine the meaning and extent of the vows, and to place them beyond the reach of cavil; 2. To determine, according to the special aim of the institute, in what way charity and the other virtues should be practised.

23. Do rules oblige under pain of sin?

Rules, usually, do not oblige under pain of sin, apart from those which, because they determine the matter of the vows, derive their binding force from the vows themselves.

24. Is a religious bound to tend to perfection?

Yes, for by his vocation he is called to a higher degree of sanctity than Christians living in the world, and by pronouncing his vows he embraced a state of perfection.

25. Is a religious bound to be perfect?

A religious is not bound to be perfect, but he is bound to strive to become so. His vocation is not that of *acquired perfection,* but that of *tendency to perfection.*

26. What are the means to be employed by a religious in order to become perfect?

The principal means is the keeping of vows; compliance with the rules, although but secondary, is, nevertheless, a most excellent and effective means.

5. Lawfulness of the Religious State.

27. Is the religious state a lawful one?

Yes; for it is sanctioned by divine law, by ecclesiastical law, and by the natural law.

28. How is the religious state sanctioned by the divine law?

The religious state is sanctioned by the divine law, because it was formally established under the New Law by the evangelical counsels.

29. How is the religious state sanctioned by ecclesiastical law?

It is sanctioned by ecclesiastical law, because the Church, by virtue of the authority which she has received from her divine Founder, has the right to determine in detail the manner in which the evangelical counsels should be practised. By the very fact that a religious institute has been approved by the Church, it is thereby entitled to exist and be governed in accordance with its constitutions.

30. How is the religious state sanctioned by the natural law?

Association is a natural right, just as natural as liberty itself; and men are empowered by nature to do collectively what they can do individually.

31. What right does the State possess over associations?

The State possesses no right except that of preventing the formation of associations that are dangerous or criminal. Its duty is to guarantee and to protect the right of association, just as it is its duty to guarantee and protect every other natural right.

As to religious associations, it pertains to the Church alone to judge of their lawfulness, to approve of them, or to suppress them. Should the State usurp this right, it would strike a blow at the liberty of the faithful, do a grave injustice to the Church, and assail the interests of civil society itself.

6. Utility of the Religious State.

32. Is the religious state useful?

The religious state is useful: 1. To those who embrace it; 2. To the Church; 3. To civil society.

33. How is the religious state usefu to those who embrace it?

It is supremely useful to those who embrace it, since it is a most powerful means of sanctification.

34. How is the religious state useful to the Church?

It is useful to the Church, by making her holiness, which

is one of her essential marks, shine forth more clearly, by affording her a supply of excellent laborers for working most effectively for the defense, the perservation, and the extension of God's kingdom upon earth.

35. How is the religious state useful to civil society?

Members of religious orders, especially of the contemplative orders, whom the world condemns as useless, appease by their prayers and mortifications the justice of God roused by sinners, and at the same time offer to the world an admirable example of the evangelical virtues.

Others in the active and the mixed orders, render incalculable service to society, by caring for the sick and the infirm, and educating children and youth.

CHAPTER XXVII.

THE EVANGELICAL BEATITUDES.

1. Nature of the Beatitudes.

1. What is the end of Christian Moral?

It is to make us happy.

2. By what means may we become happy?

By practising the maxims called the *evangelical beatitudes,* which are the epitome of all Christian morality.

3. What do these maxims express?

They express acts of the different virtues, especially acts of those gifts which the Holy Ghost communicates to our souls.

4. Why are they called beatitudes?

Because each of them begins with the word *blessed,* and ends with the mention of the reward annexed to the act of virtue which it expresses.

5. How many evangelical beatitudes are there?

Saint Matthew enumerates eight, which Our Lord proclaimed on a mountain in Galilee near Capharnaum. Hence this mountain has been called the Mount of the Beatitudes.

The Eight Beatitudes.

6. What is the first beatitude?

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

7. What is understood by the poor in spirit?

By the *poor* in spirit we are to understand: 1. Those who have voluntarily become poor by giving up all things to follow Jesus Christ; 2. Those who are detached in spirit from the goods of this life; 3. Those who are humble in the midst of wealth, who are without ostentation, pride, or greed; 4. Those who are satisfied with their lot when poor, and accept indigence without a murmur or expression of impatience.

8. What is the kingdom of heaven promised to the poor in spirit?

In the present life it is that state of grace by which God reigns within us; and in the life to come, it is eternal glory.

9. What is the second beatitude?

"Blessed are the meek, for they shall possess the land."

10. In what does meekness consist?

It consists in overcoming the passions of the irascible appetite, in always acting towards our neighbor with charity and humility, without sharpness, without disdain, without ever becoming angry with his peevishness.

11. What is the land promised to the meek?

1. The land of their own hearts, of which they are the masters; 2. The land of the hearts of others, which they have conquered by their amiability; 3. The land of heaven, also called the land of the living.

12. What is the third beatitude?

"Blessed are they that mourn, for they shall be comforted."

13. What are the tears of which the Saviour speaks?

They are those which the Holy Ghost causes a faithful soul to shed: tears of zeal, of repentance, of fear, of sadness, of compassion, and of hope.

14. What is the consolation promised to those who weep?

An inward joy here below, far surpassing all the pleasures of the world: and after death, an everlasting abiding place in the holy city.

15. What is the fourth beatitude?

"Blessed are they that hunger and thirst after justice, for they shall be filled."

16. Who are they that hunger and thirst after justice?

Those who bring to the discharge of their duties the same zeal and fervor that characterize those who seek food when hungry and drink when thirsty.

17. How are they to be filled who hunger and thirst after justice?

Here below they will enjoy full satisfaction of conscience, which will reproach them with nothing; and in the other life, the fullness of divine love, which will be in their hearts like a never-failing fountain.

18. What is the fifth beatitude?

"Blessed are the merciful, for they shall obtain mercy."

19. Who are the merciful?

Those who, moved by the misfortunes of their neighbor, comfort him charitably, and as far as they are able, in his corporal and spiritual necessities.

20. What is the reward of the merciful?

They will find mercy at the hands of the others, and will obtain it especially from God.

21. What is the sixth beatitude?

"Blessed are the clean of heart, for they shall see God."

22. In what does cleanness of heart consist?

It consists not only in the observance of chastity, but also in exemption from every stain of sin and from all affection for sin.

23. What is the reward given to a pure heart?

It consists here below of a greater abundance of graces from God, and often of ineffable illuminations of soul; and in heaven, it consists in seeing God, the source of all good, in loving Him, and in being inebriated with the torrent of His delights.

24. What is the seventh beatitude?

"Blessed are the peacemakers, for they shall be called the children of God."

25. What are peacemakers?

Peacemakers are those who love peace, who labor to establish it in themselves and in all around them, who love concord and perfect harmony, who strive at all times not only to lessen evil reports, to prevent enmities, estrangements and indifference, but even to reconcile those who are at variance.

26. What reward will be given to peacemakers?

The grace of becoming children of God, a grace which they indeed possess here below, but which, according to the words of the Saviour, will be perfected in the life to come.

27. What is the eighth beatitude?

"Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven."

28. Who are they that suffer persecution for justice' sake?

1. Those who suffer because of their good works, their works of piety, charity, and zeal; 2. Those who bear their

cross every day, and constantly persecute their own evil inclinations.

29. What is the reward of this beatitude?

It is, as in the case of the first beatitude, the possession of the kingdom of God, the same reward being given to poverty of spirit, which in its essence is humility, and to persecution for justice' sake.

30. What order do the beatitudes follow?

The first three have for object the removal of those obstacles which a false conception of happiness would interpose in the way of our real future happiness. The two following point out the duties to be fulfilled that we may merit that happiness. The sixth and seventh teach us in what that happiness consists. The eighth beatitude sums up the others.

Part III.

WORSHIP, OR MEANS OF SANCTIFICATION.

INTRODUCTION.

1. What is Worship regarded as a means of sanctification?

Worship is the sum of those means by which we are to honor God and sanctify ourselves.

2. What are these means?

These means are prayer, the sacraments, and, above all, the holy sacrifice of the Mass.

3. Why are prayer and the sacraments means by which we may honor God?

Because it is chiefly by prayer and the sacraments, that we can render to God the homage of adoration and thanksgiving that are rightly His.

4. Why are prayer and the sacraments means of sanctification?

Because they are the ordinary means of obtaining grace, without which sanctification is impossible.

5. Is not the exercise of public worship subject to certain rules?

Yes; public worship is so regulated, and the collection of these rules is known as *The Catholic Liturgy.*

6. How may we divide that portion of Christian doctrine which treats of the means of sanctification?

It may be divided into four sections:

A preliminary section: On *Grace,* without which we can neither please God nor sanctify ourselves.

Three principal sections: 1. On prayer, by which we raise ourselves to God and ask His grace; 2. On the *Sacraments,* which are sensible signs that signify and produce grace; 3. On the *Liturgy,* which regulates public prayer, the administration of the sacraments, and above all the celebration of the holy sacrifice of the Mass.

PRELIMINARY SECTION.

GRACE.

CHAPTER I.

GRACE IN GENERAL.

1. Nature of Grace.

1. What is grace?

Grace is a supernatural gift which God freely bestows on us, through the merits of Jesus Christ, for our salvation.

2. Why is grace called a *supernatural* gift?

Because grace is a gift that raises us, or tends to raise us, above the level of our nature, and refers to the supernatural end of man, the seeing of God face to face.

3. Why is grace said to be a *gratuitous* gift?

Grace is said to be a gratuitous gift, because God grants it through pure liberality, and we have no right to it. He is perfectly free to refuse it to us without in the least violating justice.

4. Why is grace said to be bestowed on us *through the merits of Jesus Christ?*

Because it is in consideration of the merits of Our Lord that God has restored to man the graces of which he had been deprived by sin.

5. Why is grace said to be given to us *for our salvation?*

Because grace is really given to enable us to live and die holily, and thus merit life everlasting.

2. Division of Grace.

6. How is Grace divided?

Grace is divided: 1. Into grace so-called gratuitously given and grace that makes us pleasing to God; 2. Into actual grace and habitual grace.

7. What is meant by grace so-called gratuitously given?

Grace is said to be *given gratuitously* when it is given to a person not primarily for his own sanctification, but rather for the sanctification of others; such are the gifts of prophecy, of miracles, etc.

8. What is meant by grace that makes us pleasing to God?

Grace is said to *make us pleasing to God*, when it is given us for our personal sanctification. It is also called habitual grace.

9. What distinction is there between actual grace and habitual grace?

Actual grace gives only temporary assistance to the soul for performing its operations, whereas *habitual* grace raises it permanently to a higher plane.

CHAPTER II.

ACTUAL GRACE.

1. Nature of Actual Grace.

1. What is actual grace?

Actual grace is a transient help of God which enlightens our mind and moves our will to shun evil and do good.

2. Why is this grace called actual?

This grace is called *actual*, because it consists in a passing *act*. It is so called to distinguish it from habitual grace which is as it were a quality inherent in the soul.

3. How is actual grace divided?

It is divided into exterior grace and interior grace. Interior grace is in turn subdivided into sufficient grace and efficacious grace.

4. What is exterior grace?

Exterior grace, as the name itself indicates, is any external thing of which divine Providence takes occasion to act on our souls; for example, the preaching of the Gospel, miracles, charitable advice, good example, pious reading, adversity, etc.

5. What is interior grace?

Interior grace is that act by which God inwardly enlightens the mind and strengthens the will to shun evil and do good.

6. What is sufficient grace?

Sufficient grace is that which gives man all the aid that is necessary for him to do good in the particular circumstances in which he is placed, but which is rendered useless by his culpable resistance.

7. What is efficacious grace?

Efficacious grace is, in the case of man, that which really produces its effect; it is that with which we do the good which God demands of us.

2. Necessity of Actual Grace.

8. Can we do anything without the assistance of actual grace?

We can do nothing in the *supernatural* order without actual grace.

9. In what particulars then is actual grace absolutely necessary for man in the supernatural order?

Actual grace is necessary : 1. For all acts pertaining to salvation ; 2. For the beginning of saving faith and for persevering therein to the end ; 3. For preparing and positively disposing ourselves to correspond with grace; 4. For persevering to the end, through a special assistance, in the justice that we have received.

10. How can we prove the necessity of grace for all acts pertaining to salvation?

We can prove it: 1. From the teaching of the Church; 2. From Holy Scripture, which clearly expresses this dogma in many places; 3. From Tradition, as contained in all the writings of the Fathers and Doctors of the Church; 4. From reason, for since natural faculties unaided are capable of only natural acts, it follows that our works, to become means of salvation, must be raised by grace to the supernatural order.

11. How is it that actual grace is necessary for the beginning of saving faith and for perseverance therein to the end?

Faith is a grace of God: it precedes us that we may begin to believe; it accompanies and follows us that we may persevere in our belief.

12. Why is actual grace necessary to prepare man and dispose him positively to co-operate with grace?

Because man can prepare himself to receive the light of grace in no other way than by a divine help which moves him interiorly.

13. Why is the special assistance of divine grace necessary to persevere to the end in the justice already received.

Because of his ignorance and concupiscence and because of the fickleness of his will, man has not the firmness to get secure possession of his end, unless he is assisted by a special grace.

14. What is the reason of man's weakness in the moral order?

It is due to the injury inflicted on human nature by the sin of Adam.

"In consequence of his prevarication," says the Council of Trent, "Adam, in his entire nature, underwent a change that caused him to deteriorate in body and soul." This deterioration consists chiefly in *ignorance*, on the part of the intellect; in an *inclination to evil*, on the part of the will; and on the part of the union of soul and body, in *concupiscence*, which excites temptations so violent at times that man cannot readily overcome them without the assistance of a special grace.

3. Co-operation with Grace.

15. Can man resist grace?

Yes, for he is free.

16. What use should man make of his liberty, when he is moved by grace?

He should use it to co-operate faithfully with grace.

17. What are the consequences of fidelity to grace?

Fidelity to grace gives joy to the heart of God, and draws down new graces.

18. What are the consequences of infidelity to grace?

Infidelity to grace sometimes diminishes the frequency and power of grace.

4. Distribution of Actual Grace.

19. Does God give to all men sufficient grace to be saved?

It is a truth of faith that God wills all men to be saved. and that Our Lord gave Himself a redemption for all. No man can be saved without grace; therefore, God must give every man sufficient grace to enable him really to avoid evil and do good.

20. Does God give His grace at every moment?

Yes, actual grace is present to the soul at every conscious moment; it is given, however, particularly in time of temptation, of illness, of imminent death, of spiritual reading, on occasion of a good example, or of the preaching of the word of God, etc.

21. How many kinds of error are there concerning actual grace?

There are two kinds : one consists in exalting nature at the expense of grace ; the other, in exalting grace to the detriment of nature.

22. What two chief errors are there concerning grace?

1. Ascribing more or less to man's natural powers that

which we owe entirely to grace; 2. Exalting grace in such a way as more or less to do away with the necessity of man's active co-operation with grace.

23. Can grace lost by mortal sin be recovered?

Grace lost through mortal sin can be recovered by the penitent through the sacrament of penance if available; if not available, then through a good act of contrition with the intention of going to confession if the opportunity arrive.

24. Can grace be increased in the soul?

It is of faith that grace can be increased in the soul as the result of good works. "Increase in grace and in the knowledge of our Lord and the Saviour, Jesus Christ," says the Apostle St. Peter.

25. What does the possession of divine grace demand of us?

1. Thanksgiving for this precious gift which assures us of heaven if we died possessing it; 2. Fidelity to it by obeying the laws of God and of the Church; 3. Prayer for this fidelity and particularly for the great gift of final perseverance, *i. e.*, the supreme blessing of dying in the state of grace.

CHAPTER III.

HABITUAL GRACE.

1. Nature of Habitual Grace.

1. What is habitual grace?

Habitual grace is a supernatural gift, inherent in the soul, making it just, holy, and pleasing to God.

2. Why is this grace called *habitual*?

Because it is a *permanent* gift, which remains in the soul as a habit until banished by sin.

3. Why is it said to be a gift *inherent in the soul*?

Because it is a quality that affects the very substance of the soul permanently and directly.

4. How does habitual grace render us just, holy and pleasing to God?

It renders us *just*, by establishing us in charity; *holy*, by making us partakers of the divine nature; *pleasing to God*, by transferring us to the kingdom of His beloved Son, that is by establishing us in His friendship.

5. In what does habitual grace differ from actual grace?

1. Actual grace is a transient gift, it lasts only during the action for which it was given ; habitual grace remains with us until it is lost by mortal sin.

2. Actual grace may be communicated even if we do not possess habitual grace; whereas habitual grace, if lost, can neither be recovered nor can it be preserved for any length of time, without the assistance of actual grace.

3. Actual grace takes various forms according to circumstances and persons ; it is interior or exterior. Habitual grace is interior, and is exclusively intended for him who possesses it.

6. What is it that habitual grace and actual grace have in common?

They are both supernatural, and both far above all the exigencies and powers of unaided nature.

7. What other name is given to habitual grace?

It is called justifying grace and sanctifying grace, because of its effects : *justifying* grace, because it establishes us in justice : *sanctifying* grace, because in effacing our sins, it renders the soul pure, holy and pleasing to God.

It is likewise called the state of grace and also charity : *state of grace*, because the soul that possesses it is established in the friendship of God ; *charity*, because it is in us the very principle of this virtue.

8. What place does sanctifying grace occupy in the economy of religion?

After God Himself, whose greatest gift it is, it holds the most important place :

1. The end of all the sacraments is to give it, to strengthen it, to preserve or repair it ;

2. The end of all the commandments of God and of the Church is to protect and preserve it ;

3. The aim of all the assaults of the demon is to deprive us of it ; the aim of all the struggles of the faithful is to preserve and augment it.

2. Effects of Habitual Grace.

9. What are the principal effects of habitual grace?

Habitual grace produces the most marvellous effects in us:

1. It gives us supernatural life; 2. It incorporates us into the family of God; 3. It is accompanied by infused supernatural gifts; 4. It enables us to perform works meritorious for everlasting life; 5. It is a pledge of eternal happiness.

10. What is the first effect of habitual grace?

It communicates supernatural life to us.

11. What is supernatural life?

Supernatural life is a sharing of the very life of God Himself, communicated in some way to man's soul, by sanctifying grace. *That by these you may be made partakers of the divine nature.*[1]

12. Can man, by his own efforts, raise himself to the supernatural life?

No creature can, by its own efforts, raise itself to the supernatural life. Each is capable of operating only in the sphere of its nature. As the vegetable creature cannot feel, nor the animal reason, so man cannot, by his own strength, raise himself to the supernatural order. God alone can communicate supernatural life to him.

13. What is the second effect of habitual grace?

It incorporates us into the divine family, so that God dwells personally in us, we dwell personally in God, hold the most intimate and the most glorious relation with the three divine persons, and become partakers of the divine nature.

14. What is the third effect of habitual grace?

It informs, that is, it determines the specific nature of the supernatural life within us; it is the cause which sus-

[1] 2 Peter i, 4.

tains, determines, and perfects this supernatural life as the soul sustains and perfects the life of the body.

15. What are the supernatural gifts infused with justifying grace?

They are: 1. The three theological virtues, which dispose man to believe in God, to hope in God, and to love God ;

2. The four moral virtues, which dispose man to fulfill his duties towards himself and towards his neighbor, in a supernatural manner ;

3. The gifts of the Holy Ghost, which dispose him to receive the divine inspirations with facility, and to practise promptly the most excellent acts of virtue;

4. The twelve fruits of the Holy Ghost.

16. What is the fourth effect of habitual grace?

It enables us to perform works meritorious for life everlasting ; for as we are united to God, the divine sap circulates in our souls, and we are enabled to bring forth fruits that are both divine and human.

17. What is the fifth effect of habitual grace?

It is a pledge of everlasting happiness ; for grace gives a right to our celestial inheritance. By incorporating us into the family of God, grace makes us sons of God ; but, if we are His sons, we are also His heirs.

18. What effects of habitual grace are deserving of special study?

Justification and merit.

3. Justification.

Nature of Justification.

19. What is justification?

Justification, in the state of fallen nature, is the passing from the state of sin to that of justice.

20. What is produced in the soul by this passage from the state of sin to that of justice?

Two effects are produced: 1. Sins are truly remitted, effaced, and destroyed; 2. Man is renewed interiorly and becomes a new creature in Christ.

21. Which are the attributes of justification?

Justification has four attributes: 1. It is uncertain; 2. Its graces are not equal in all men; 3. It may be lost; 4. It may be regained.

22. Can any man be certain of his justification?

No man, except by a special revelation from God, can be certain, with a certainty of faith, of his own justification. He can have the certainty of hope.

23. May we not be morally certain that we are in the state of grace?

In default of the certainty of faith we may have that of hope, which suffices, if not to exclude all fear, at least to allay trouble and anxiety.

24. What are the principal signs that indicate with moral certainty whether we are in the state of grace?

1. When we often think of God; 2. When we willingly hear God spoken of; 3. When we keep His commandments; 4. When we seek spiritual, and despise temporal, things; 5. When we practice works of mercy; 6. When we bear within ourselves the testimony of a good conscience.

25. Is justice, or righteousness equally possessed by all men?

It is of faith that justice is susceptible of increase as the result of good works; now, since good works are not equally practised by all, the degree of justice, generally speaking, varies in different men.

26. How is justification lost?

Justification is lost by mortal sin.

27. Can he who has lost justice by sin, recover it by penance?

It is of faith that God, who is infinitely good, restores His friendship to those who with a contrite heart return to him.

28. What danger is to be avoided here?

That of falling anew into sin, presuming on the divine mercy, under the pretext that God will always forgive the repentant sinner. We must have confidence, it is true; but we must also remember that "God is not mocked."

4. Merit.

29. What is merit?

Merit is that quality of a good act which gives him who performs it the right to a recompense.

Demerit, on the contrary, is that quality which renders a bad act liable to punishment.

30. On what is the power of meriting founded?

It is founded on the mercy of God and on the merits of Jesus Christ, of whom every Christian is a member.

31. On what does the greatness of merit depend?

1. On the dignity of the act, and the sanctity of him who acts; 2. On the purity of intention and the intensity of the charity with which he acts.

32. Which are the principal kinds of merit?

1. *Natural* merit, when the act and its reward belong to the natural order; and *supernatural* merit, when the act and its recompense belong to the order of grace; 2. *Condign* merit, or merit of justice, and *congruous* merit, or merit of fitness; according as the good act gives or does not give, a strict right to a recompense.

33. What conditions are required for gaining condign merit?

1. He who merits must be in the state of grace; 2. The act must be done freely, it must be good with a supernatural goodness; God's design to this end.

34. What can the just man merit with condign merit?

He can merit with condign merit: 1. An increase of sanctifying grace, the actual graces necessary for the further accomplishment of good works; 2. Eternal glory and an increase of accidental glory.

35. What are the conditions requisite for acquiring congruous merit?

It is necessary: 1. That the act be free and voluntary; 2. That it be morally good; 3. That there be the aid of divine grace; 4. God's design to this end.

These conditions differ from those of condign merit, inasmuch as they do not always demand the state of grace.

36. What can man merit with congruous merit?

The sinner can merit justification. The just man can merit actual and sanctifying graces, final perseverance, and the first graces for others.

37. Are acquired merits permanent?

They are equally permanent with habitual grace, of which they are the fruits. We lose them by losing habitual grace, and we recover them by recovering this grace.

SECTION I.

PRAYER.

CHAPTER IV.

PRAYER IN GENERAL.

1. Nature of Prayer.

1. What is prayer?

Prayer is an elevation of the soul to God, to adore Him, to thank Him, to ask His pardon, and to beg for His graces.

2. Why should we adore God?

We should adore God, because He is the first principle, the sovereign master, and the last end, of all things.

3. For what should we thank God?

We should thank God for all the benefits which he has lavished upon us, whether in the natural or in the supernatural order.

4. For what are we to ask His pardon?

For the faults that we have committed.

5. What graces should we ask for?

All those graces that are necessary for our eternal salvation.

6. What is the principle of prayer.

Prayer has for its principle the Spirit of God, called in Holy Writ the "Spirit of grace and of prayers."

7. What should we do that the grace of prayer may be preserved and increased within us?

We should: 1. Carefully avoid all that might be an obstacle to the entrance of the Spirit of God into our hearts: habitual distraction of mind, vain curiosity, motions of pride, etc.; 2. Take the most likely means to attract the Spirit of prayer; such as exterior and interior recollection, control of our senses, vigilance over our faculties, frequent invocation of the Holy Ghost, and correspondence to His inspirations.

2. Necessity of Prayer.

8. Is prayer necessary?

Prayer is absolutely *necessary,* whether we consider it as the homage due by an intelligent creature to the Supreme Being, or as a petition offered to God to obtain grace.

9. How may the necessity of prayer be shown?

It may be shown: 1. By the example and the precepts of our Lord; 2. By the teachings of Scripture and Tradition; 3. By our inability to effect any supernatural good; 4. By the order followed by Providence.

10. How may the necessity of prayer be shown by the example and precept of our Lord?

1. By His example: our Lord prayed in secret, in public, everywhere, even spending whole nights in prayer; 2. By precept: "Watch and pray that you enter not into temptation." "You shall, therefore, pray in this manner: Our Father who art in heaven, etc."

11. How do we show the necessity of prayer by tradition?

1. By the many liturgical prayers used by the Church in all her functions; 2. By the unanimous teachings of the Fathers and Doctors of the Church. It is the universal tradition of the Church that without God, one can do nothing. Consequently the Church begs all things from God.

12. How does our inability to effect any supernatural good prove the necessity of prayer?

Fallen man can accomplish some good in the natural order, but of himself he cannot effect any good in the supernatural order. Hence, since he needs the help of God, and since God alone is able to assist him, he is under the absolute necessity of praying.

13. How does the order which Providence follows prove the necessity of prayer?

God imparts fertility to the furrow, but He wills us to dig it in the sweat of our brow; He bestows science on our intellect, but He demands that we apply ourselves to study. Thus also it is in the supernatural order: God wills our salvation, but on condition that we ourselves will it, that we concur actively therein, and that by prayer we become His co-workers.

3. Circumstances of Prayer.

When We Should Pray.

14. When should we pray?

God makes it a duty for us to pray continually.

15. Why should we pray without ceasing?

1. Because we never cease to depend on God, and because by prayer we acknowledge His supreme authority over us; 2. Because we are in a state of continual indigence both spiritual and corporal, and God has promised His help to those who ask it.

16. In what does continual prayer consist?

Continual prayer may consist in: 1. Frequent prayer; 2. Multiplied ejaculations; 3. Good works offered with this intention.

17. When is the precept of prayer binding on us?

Although it is in itself always binding, yet the precept

of prayer does not impose an obligation on us at every moment. But it is binding: 1. When, morally speaking, we have attained the use of reason; 2. When we are grievously tempted against some virtue; 3. When it has been our misfortune to sin mortally against God and we are bound to dispose ourselves to regain His grace; 4. When we are about to receive some sacrament; 5. When we are in danger of death; 6. From time to time during life.

18. What is the practice of good Christians with reference to prayer?

Good Christians pray frequently, but especially every morning and evening, before and after meals, at the beginning of their principal actions, in dangers, trials, and temptations.

19. Why is it particularly advisable to pray every morning and evening?

We should pray every *morning* to draw down God's blessing on the whole day. We should pray every *evening* to thank God for His benefits, to ask pardon for our faults, and to beg grace to pass the night worthily.

20. Is it a sin to omit morning and evening prayer?

This omission is not in itself a sin, since there is no positive obligation; but it would be dangerous to the soul, especially if it were of frequent occurrence.

21. Why should we pray before and after meals?

We should pray before meals to ask God to bless the food that we are about to take; we should pray after meals to thank Him for having given it to us.

22. Why should we pray also at the beginning of our principal actions, in dangers, trials, and temptations?

We should pray at the beginning of our principal actions to refer them to God; in dangers, to beg God to protect us; in trials, to ask Him to console us; and in temptations, to obtain from Him the grace to overcome them.

To Whom We Should Pray.

23. To whom may we address our prayers?

We may address our prayers to God and to His saints: to God that He may Himself be pleased to hear them; to the saints, that, by their intercession, they may obtain from God the object of our petition.

For Whom We Should Pray.

24. For whom should we pray?

We should pray for all those who have not yet entered into the possession of everlasting happiness, particularly for our parents, benefactors, friends, and even enemies, for the whole Church, for our Holy Father the Pope, and for all who are in authority.

25. Why should we pray for our parents?

We should pray for them that God may reward them for the care which they have lavished upon us.

Under the name of parents, we are to include also our superiors, whether spiritual or temporal.

26. Why should we pray for our friends and our benefactors?

We should pray for them, because this is the best proof that we can give them of our friendship and our gratitude.

27. Why should we pray even for our enemies?

We should pray for them, because Jesus Christ recommends this to us in the Gospel, and because He Himself gave us on the cross the example of praying for His executioners.

28. Why should we pray for the whole Church and for its head?

We should pray for all the faithful, because they are, in a certain sense, members of the same family, and ought therefore to help one another. We ought to pray for the Pope, because we, as his children, ought to ask continually

for him, as the father and head of the family, the special graces which he needs.

29. Why should we pray for those in authority?

We should pray for those in authority, because the good government of civil society is of great importance to the Church and to the salvation of souls.

30. Why should we pray for the dead also?

We should pray for the faithful of the Church suffering, that their souls may be delivered from the pains of Purgatory.

What Should be the Object of Prayer.

31. What is the object of prayer?

Prayer has for its object whatever we either should or can legitimately desire and ask; in other words, whatever tends to the glory of God and the salvation of our soul.

32. What should we desire and ask first of all?

God wills that we ask of Him first and foremost life everlasting and the justice, or charity, which leads thereto.

As to created goods, whether spiritual or temporal, whenever it is lawful to desire them, we should desire them only with a view to God and to justice; that is to say, in so far only as they may be means of gaining heaven.

33. Is it lawful to ask temporal blessings of God?

We may ask of God those temporal blessings which are necessary to supply the various wants of man's life; such as health, food, clothing, deliverance or preservation from vexatious evils and accidents, the preservation of our parents and our friends, success in our just undertakings, peace for the State, victory over enemies, and other advantages of the same kind.

34. How should we ask temporal things of God, even such as are necessary?

We should always ask them: 1. Conditionally, that is, in so far as they do not become an obstacle to our salvation; 2. With perfect submission to the will of God.

4. Qualities of Prayer.

35. That a prayer be good, is it sufficient to ask what we ought?

No, it is also necessary to pray as we ought, that is: 1. With attention; 2. With humility; 3. With faith; 4. With confidence; 5. With fervor; 6. With perseverance.

Our Lord also recommends that we pray in His name.

36. What is meant by praying with attention?

Praying with attention is praying with our mind occupied either with what we are saying to God or with the things of God.

37. Which are the different kinds of attention in prayer?

There are three kinds: 1. Attention to the words which we pronounce; 2. Attention to the meaning which they convey; 3. Attention to the presence of God or to some other pious thought.

38. Is it sufficient to attend to the words alone?

This attention may be sufficient; it fulfills the duty imposed on us as to vocal prayers of precept.

39. Which is the most perfect of the three kinds of attention?

It is the third. This does not terminate with the meaning of the words: it looks to the very end and purpose of prayer; in a word, to God or to what we desire to obtain from Him.

40. What things may be an obstacle to attention in prayer?

Distractions; that is, irrelevant thoughts and frivolous images, that arise in the mind and disturb this holy action.

41. Are all distractions culpable?

Only voluntary distractions are culpable.

42. What should we do when distractions arise?

1. We should turn the mind away from them, and gently drive them off as soon as we perceive them. They render our prayer more difficult, but also more meritorious.

2. We should humble ourselves thereat and be patient with ourselves; but we should not be discouraged or cast down; because God, who is full of goodness and gentleness, endures them with great patience, and turns them to His glory and our salvation.

43. Is actual attention necessary for prayer?

No, for such attention is not always possible; virtual attention [1] suffices. It consists in the perseverance or continuance in the will of the actual attention which we had at the beginning of prayer.

44. What is meant by praying with humility?

To pray with humility is to pray with a deep conviction of our extreme need, our powerlessness, and our unworthiness.

45. What is meant by praying with faith?

Praying with faith is praying with the certainty that God can grant us all that we shall ask of Him.

46. What is meant by praying with confidence?

Praying with confidence is praying with the firm hope that God will hear us.

47. What is meant by praying with fervor?

Praying with fervor is praying with love and with a great desire of obtaining what we ask.

48. Does fervor consist in sensible affection?

No, it is essentially a quality that inheres in the will; hence it is compatible with dryness and distaste.

49. What is meant by praying with perseverance?

---

[1] See Pt. ii., chap. i., pp. 155, 165.

Praying with perseverance is praying without yielding to weariness; it is praying to the extent even of being importunate, were it possible for God to be importuned by our prayers.

50. What should we do when God either refuses or defers to grant our prayers?

When we do not obtain what we ask, we ought to believe either that we ask amiss, or that it is well for us that God refuses or defers to grant our prayer. Moreover, we ought to accept this refusal or delay with submission and humility, as a proof of God's mercy.

51. What is meant by praying in the name of Jesus Christ?

Praying in the name of Jesus Christ is: 1. Relying solely on His merits, on His charity, on the price of His blood; 2. Uniting ourselves to His prayer and His sacrifice; 3. Asking nothing but what has reference to the blessings that He has merited for us; Being profoundly convinced that He Himself prays in us through His spirit; 5. Praying, as does the Church, to God with Christ, through Christ, and in Christ.

5. Efficacy of Prayer.

52. Of how many kinds are the effects, or fruits, of prayer?

They are of two kinds. Some are common to all acts of virtue: *merit, refreshment of soul,* and *satisfaction;* one is pecular to prayer: it is *impetration.*

53. How does prayer produce merit?

Prayer produces merit by obtaining for us an increase of spiritual riches, especially of the gifts of the Holy Ghost and of the infused virtues.

54. How does prayer afford refreshment to the soul?

It affords refreshment to the soul by nourishing it with the pious thoughts and the holy affections which it excites therein.

55. Whence does prayer derive its power of satisfaction?

It draws its power of satisfaction from the labor and suffering which this exercise imposes on our nature.

56. Whence does prayer derive its power of impetration?

This power it has of itself and by its own nature.

57. What is requisite that the power of impetration may be fully efficacious?

1. That the object of prayer be either our last end or something necessary to attain it; 2. That the prayer have all the requisite qualities; 3. That we pray for ourselves, or that he for whom we pray, put no obstacle to the granting of our prayer.

58. Why is prayer infallible under these conditions?

Because God has promised it, and because He is sovereignly faithful to His promises.

6. Different Kinds of Prayer.

59. How many kinds of prayer are there?

There are two kinds: 1. *Vocal* prayer, which may be either private or public; 2. *Mental* prayer, which, under certain forms, takes the name of meditation and of contemplation.

60. What is *vocal* prayer?

It is prayer which expresses by word of mouth the thoughts of the mind and the interior movements of the heart.

61. What is *private* prayer?

It is the prayer that we offer as private persons, either alone or in common with several others; as, for example, in a family.

62. What is public prayer?

Public prayer is that which is offered by the ministers of the Church and the faithful lawfully assembled, or

even by the ministers alone, acting in the name of the Church and as delegates of the whole body.

63. Why is public prayer the most excellent and the most efficacious of prayers?

Public prayer is the most excellent and the most efficacious of prayers, because it is offered in the name of the Church, the Spouse of Jesus Christ.

64. How may the faithful take part in public prayer?

By assisting at the liturgical offices: the holy Mass, Vespers, processions, etc.

65. What is mental prayer?

Mental prayer is that wherein the mind and the heart are applied to the things of God without the help of spoken words.

66. What is meditation, or mental prayer in the narrower meaning of the term?

Meditation, or *mental prayer* in its narrower meaning, is an interior occupation of the soul with God, and an application of its powers to Him. It may also be defined: An analytical and affectionate consideration of a subject of piety. In other words, it consists in occupying ourselves with holy thoughts in God's presence, in uniting ourselves to Him in affection and desire. These interior operations have their source in a hunger and a thirst after justice.

67. Of what utility is meditation?

Meditation is very useful to a Christian. For to live as a Christian he must not only have faith deeply rooted in his intellect, but also charity and the other virtues in his will. Now, it is by meditation that the intellect absorbs the truths of faith, and that the will multiplies acts of repentance and love, renews its good resolutions, strengthens itself against vice, and is exercised in the practice of virtue.

68. What subjects of meditation should we choose by preference?

The mysteries of Our Lord's life and passion as they are presented to us in the Gospel. These subjects are the easiest and the most fruitful, the most replete with unction and efficacy.

69 What is contemplation?

Contemplation is an elevation of the soul to God by a simple intuition full of affection.

70. In what does contemplation differ from meditation?

In this, that it does not have recourse to reasoning, as is the case with meditation.

CHAPTER V.

THE PRINCIPAL FORMULAS OF PRAYER.

1. The Lord's Prayer.

1. Of what formulas should we prefer to make use in vocal prayer?

We should, even in our private prayers, choose the formulas used or approved by the Church, for these are both the safest and the most useful.

2. What two principal formulas of prayer should every Christian know and often recite?

The two known as the Lord's Prayer and the Angelical Salutation.

3. Which is the prayer of prayers?

The prayer of prayers is the *Our Father,* called also the Lord's Prayer, because Jesus Christ Himself taught it to us.

4. Why is the Lord's Prayer the most excellent of all prayers?

1. Because, since it has Jesus Christ for its author, no other prayer can be more agreeable to God, and consequently none more efficacious;

2. Because it includes everything that we may lawfully

desire; that is to say, the end for which we are destined and the means of attaining it.

5. How many parts has the Lord's Prayer?

It has three parts: the first part is a kind of preface; the second is the body of the prayer; and the third is the conclusion.

The second part contains seven petitions, of which the first three refer to God and the other four to ourselves.

6. Of what does the preface of the Lord's Prayer consist?

It consists of these words: *Our Father, who art in heaven.*

7. Why do we call God our *Father?*

Because he is truly our Father, both in the order of nature and still more perfectly in the order of grace.

8. Why do we say *our Father*, and not *my Father?*

We say our Father, and not my Father, to remind us: 1. That we are all brethren in Jesus Christ; 2. That, as brethren, we ought to live in peace, union, and concord; 3. That we ought to pray for one another, and thus make our prayers efficacious.

9. Why do we say: *who art in heaven?*

Because, although God is everywhere, yet He is in heaven as in the place where He gathers His children together, where He manifests Himself to them as He is, where He reveals His glory to them, and gives them possession of their inheritance.

10. What do we ask of God by the words: *Hallowed be thy name?*

We ask of God that His name, which is holy in itself, may be known and glorified by all men.

11. What do we ask of God by the words: *Thy kingdom come?*

We ask of God the twofold kingdom of grace and of glory.

12. What do we ask of God by the words: *Thy will be done on earth as it is in heaven?*

We ask the grace to fulfill His holy will as faithfully as the angels do. This holy will is made known to us in the divine law, in the precepts and maxims of the Gospel, and in the commandments of the Church.

13. What do we ask of God by the words: *Give us this day our daily bread?*

We ask of God whatever is necessary for the life of the body and particularly for the life of the soul.

For the body, we ask the bread by which we live, and whatever pertains to the wants of physical life. For the soul, we ask the salutary nourishment of the word of God, the help of grace to retain charity, and above all the heavenly bread called the Holy Eucharist.

14. What do we ask of God by these words: *Forgive us our trespasses as we forgive those who trespass against us?*

We pray God to forgive us all the debts we have contracted towards His justice; and that He may be merciful to us, we promise Him to deal mercifully with those who have offended us.

15. What do we ask of God by the words: *Lead us not into temptation?*

By the words, *Lead us not into temptation,* we ask of God that, in view of our weakness, He spare us great temptations which cannot be overcome by ordinary virtue, and that in the others He give us the strength to come forth victorious.

16. What do we ask for by the words: *But deliver us from evil?*

We ask of God to be delivered: 1. From all past evils, *i. e.,* from all the sins that we have committed; from all present evils, *i. e.,* from all that solicits us to commit sin; and from all future evils, *i. e.,* from all the consequences and penalties of sin; 2. From the attacks of the devil; 3. From the effects of the threefold concupiscence, which is the origin of sin in us.

17. What is the meaning of the word, *Amen*, which terminates the Lord's prayer?

It expresses our desire that our petitions may be granted: it is the affirmation of our ardent desire to be heard.

18. How should we recite the Lord's prayer?

We should recite it with Christian sentiments, that the words which we pronounce may be truthful and not a new ground of condemnation for us.

2. The Angelical Salutation.

19. After the Lord's Prayer, what is the most ordinary prayer of the Christian?

It is the *Angelical Salutation,* or the *Hail Mary,* which the Church herself so very often joins to the Lord's Prayer.

20. Why is the Angelical Salutation so called?

Because it begins with the words of the angel Gabriel to the Blessed Virgin when he announced to her the mystery of the Incarnation of the Son of God, which was about to be accomplished in her.

21. Whence does the Angelical Salutation derive its excellence?

The Angelical Salutation derives its excellence from its origin, from the excellence of the praises and the supplication of which it is formed, and from the greatness of her to whom this prayer is addressed.

22. How many parts are there in the Angelical Salutation?

There are two parts: a preamble of praise and a supplication.

23. Of what is the preamble of praise composed?

It is composed: 1. Of the words of the angel Gabriel to the Blessed Virgin; 2. Of the words addressed her by her cousin St. Elizabeth on the day of the Visitation.

24. Which are the words pronounced by the angel?

"Hail, full of grace; the Lord is with thee: blessed art thou among women."

25. What does the word *Hail* express?

It expresses: 1. Our profound respect for the humble Virgin whom God chose to be the Mother of His Son; 2. Our hearty rejoicing with the Blessed Virgin at the mystery of the Incarnation which God deigned to work in her.

26. What is the meaning of the words, *Full of grace?*

They remind us of the superabundance of grace which the Lord bestowed on Mary in view of the mission that she was to fulfill.

27. What is the meaning of the words: *The Lord is with thee?*

They signify that in the Blessed Virgin Mary dwell the Father, the Son, and the Holy Ghost in a very special manner.

28. What is the meaning of the words: *Blessed art thou among women?*

They signify that the Blessed Virgin has been privileged among women; for: 1. She alone brought forth in joy her Child, the eternal Son of God; 2. She was solicitous for nothing but the things of the Lord; 3. Her body did not undergo dissolution in the tomb.

29. Which are the words of St. Elizabeth?

"Blessed art thou among women, and blessed is the fruit of thy womb."

30. What is the meaning of the words: *Blessed is the fruit of thy womb?*

They signify that if Mary is blessed among all women, it is because she is the Mother of Him who is blessed among all the sons of men. The heavenly blessings lavished upon Mary come from Jesus and refer to Jesus.

31. What supplication has the Church added to this preamble of praise?

At the Council of Ephesus (431), which defined the divine Maternity of Mary, the Church added these words: "Holy Mary, Mother of God, pray for us." This invocation was subsequently completed by the words: "Sinners, now and at the hour of our death."

32. Why did the Church introduce the words, *Holy Mary, Mother of God,* before the supplication?

To remind us of the holiness and the dignity of Mary, and to inspire us with great confidence in her intercession.

33. What do we ask of Mary by the supplication: *Pray for us sinners now and at the hour of our death?*

We ask her to pray for us, to obtain for us during our life the grace of repentance, and at the hour of death, that powerful help which will enable us to enter into the joy of the Lord.

34. How should we recite the Angelical Salutation?

We should recite it with respect, because of the words of which it is composed; with faith, because of the great truths which it expresses; with admiration, because of the divine marvels which this prayer calls to mind; with confidence, because of the incomparable goodness of the Blessed Virgin.

SECTION II.

The Sacraments.

CHAPTER VI.

THE SACRAMENTS IN GENERAL.

1. Nature of the Sacraments.

1. What is a sacrament?

A *sacrament* is a sensible sign, instituted by Our Lord Jesus Christ, to signify and to produce grace.

2. What is the meaning of the word *sacrament?*

The word *sacrament* signifies a sacred and secret thing, conequently something having a religious character.

3. What things are necessary to constitute a true sacrament?

According to the very definition of a sacrament, three things are absolutely necessary: a sensible sign, institution by Christ, and the power to produce grace.

4. What is a sensible sign?

A sensible sign is something which is perceived by the senses and which makes known to us something else not perceived by the senses.

5. Why are the sacraments sensible signs?

Because they include things that fall under the senses; matter which we see,—for example, water in baptism; and words which we hear, as, for example, these words: *I baptize thee*..... Now, these things are signs of the grace which they confer, a grace which the senses cannot perceive.

6. How do we know that the sacraments were instituted by Our Lord Jesus Christ?

We know it from the teaching of the Church and from Tradition.

7. For what end were the sacraments instituted?

They were instituted to produce grace and to sanctify us. They are special means of sanctification and salvation.

8. How do the sacraments produce grace?

They produce it by their own virtue in those who put no obstacle thereto.

9. Were there any sacraments before the coming of Christ?

When man was in the state of innocence there were no sacraments properly so called. Under the law of nature, there is no doubt that there were sacraments, although Holy Scripture makes no mention of them. Under the written law, there were such ceremonies as circumcision, the eating of the paschal lamb, various expiations and purifications, and the consecrating of priests, all of which have been considered as kinds of sacrament.

10. In what particulars did the sacraments of the old law differ from those of the new law?

They differed principally in two ways: 1. The sacraments of the old law signified grace to come, to be given through the passion of Jesus Christ; the sacraments of the new law signify grace actually present; 2. The sacraments of the old law did not produce grace of themselves, in virtue of the work done, but by faith in Christ, so that they were testimonials or signs of this faith.

11. Was it necessary for our salvation that Christ should institute the sacraments?

They were not necessary with absolute necessity, for God had other means of justifying and saving us; but they were necessary with necessity of fitness. The reason is this, that the means of sanctification should be in har-

mony with the nature of Christ, the sanctifier, and with the nature of man, the one who is sanctified. Thus it is that between a God who made Himself visible and men who are visible, there are visible means of union. It is by these also that men are united, and that the wonderful effects of grace in the soul are made secure.

2. Division of the Sacraments.

12. How may the sacraments be divided?

The sacraments may be divided according to number and according to kind.

13. How many sacraments are there?

There are seven: baptism, confirmation, holy eucharist, penance, extreme unction, holy orders, and matrimony.

14. Why is it proper that there be seven sacraments?

It is proper, because there are great analogies between the life of the soul and that of the body; hence the laws of the former should in some way resemble those of the latter.

Now, in his natural life, man may be considered from two points of view: as an individual and as a social being. As an individual, he is born, he grows in size and strength; he must take food; when sick, he should have at hand the remedies to effect a cure: he should have all the help that he desires when he is in danger of death. As a social being, he must be governed by temporal superiors, and the society of which he is a member must be perpetuated through the ages.

And so it is also in man's supernatural life. As an individual, man is born to the life of grace by baptism; he grows and is strengthened in this life by confirmation; he feeds on the eucharist; he finds in penance the means of effecting a cure or of rising to a new life, according as the life of grace is either weakened or destroyed by sin; when in danger of death, he is freed from the last remains of sin by extreme unction. As a social being, he is governed by spiritual superiors given him by the sacrament of holy orders; and the spiritual society, of which he is a member, is perpetuated by the sacrament of matrimony.

15. How are the sacraments divided as to kind?

The sacraments are divided as to kind:

1. Into sacraments which tend to the perfection of the *individual:* such are the first five; and sacraments that tend to the perfection of *society:* such are the last two;

2. Into sacraments of the *dead,* which give the life of grace to those who are spiritually dead; and the sacraments of the *living,* which increase the life of grace in those who already possess it. The sacraments of the dead are: baptism and penance; the sacraments of the living are: confirmation, holy eucharist, extreme unction, holy orders, and matrimony.

3. Into *permanent* sacraments, of which the holy eucharist is the only instance, and *transitory* sacraments, that is, such as exist only in the moment wherein they are administered: and to this class belong the other six sacraments;

4. Into sacraments which *imprint an indelible character upon the soul,* and therefore can be received but once, as baptism, confirmation, and holy orders; and sacraments which do not imprint such a character, and therefore may be received many times: such are all the other sacraments.

3. Matter and Form of the Sacraments.

16. Of what does the sensible sign of the sacraments consist?

It consists of two parts: of an element which is called the *matter,* and of determinate words which are called the *form.*

17. What is the matter of the sacraments?

The *matter* of a sacrament is the sensible element, or exterior act, which by the will of God, may become an essential part of that sacrament.

18. How is the matter of the sacraments divided?

It is divided into remote matter and proximate matter.

The *remote* matter is the sensible object considered in itself and without any reference to its becoming a sacrament. The *proximate* matter is the use of this object, or its application to the subject of the sacrament. For example, natural water is the remote matter of baptism; and the ablution made by means of the water is the proximate matter.

19. What is the form of a sacrament?

The *form* of a sacrament consists in the words which the minister pronounces when he applies the matter. These words determine the matter to produce the effect of the sacrament and to signify it clearly. Thus the words: *I baptize thee*..... are the form of baptism, because they determine the water and make it a spiritual lotion.

20. Must the form be united to the matter to constitute a sacrament?

Yes; for, just as man is composed of body and soul, so every sacrament forms a moral whole composed essentially of two parts: matter and form.

21. What else is requisite to effect a union of matter and form?

It is requisite that the same minister join the matter and the form in the same subject.

22. How many kinds of alteration may the matter and the form undergo?

They may undergo two kinds: one *substantial* and the other *accidental*.

23. In what do these alterations of the matter consist?

Substantial alteration of the matter consists either in making use of different matter from that prescribed, or in making use of the prescribed matter when it has lost its proper nature by corruption. The use of rose-water in place of natural water, for baptism; or the use of vinegar

in place of wine, for the holy eucharist, would be examples of substantial alteration of the matter.

Accidental alteration consists in making use of matter that is slightly vitiated, but has not yet lost its proper nature; for example, in the case of baptism, a certain quantity of water containing a few drops of wine.

24. In what does alteration of the form consist?

Substantial alteration of the form consists in any change which modifies the sense of the words; *accidental* alteration of the form consists in any change which leaves the sense of the words intact.

25. What is the consequence of altering either matter or form?

If the change is substantial, it renders the sacrament grievously unlawful and invalid. If the change is only accidental, it renders the sacrament either grievously or slightly unlawful, according as the change itself is important or only slight; but it does not destroy the validity of the sacrament.

26. Is it permitted to make use of doubtful or probable matter in administering the sacraments?

Yes, but on condition: 1. That there be either danger of death, or a grave necessity; 2. That certain matter be not at the disposition of the minister.

Outside of these cases, it would be a sin of sacrilege against the sacrament so profaned, to make use of a doubtful or probable matter, and a sin of injustice against our neighbor, who thus runs the risk of being deprived of the fruit of the sacrament.

27. When may sacraments be repeated, and when should they be repeated?

Sacraments *may* be repeated as often as there is a prudent doubt of their validity.

They *should* be repeated when their validity is doubtful and at the same time charity, justice, and religion demand

it; especially when there is question of baptism, holy orders, or absolution at the point of death.

The repetition of the sacrament is conditional in order that the sacrament be not profaned if it was at first validly administered.

4. The Minister of the Sacraments.

28. What is meant by the minister of a sacrament?

The *minister* of a sacrament is he who has power to give it.

29. How many kinds of minister are there?

There are two: The *ordinary* minister of a sacrament, who dispenses it by right of office, in virtue of his ordination; and the *extraordinary* minister, who confers it either in virtue of a special privilege or of delegated power, or by reason of pressing necessity.

30. May every man be a minister of sacraments?

With the exception of baptism and matrimony, no man may confer sacraments unless he is lawfully ordained in the Church. Sacraments conferred otherwise are invalid.

31. What is requisite that the lawful minister of a sacrament confer it validly?

It is necessary and it is sufficient that, while administering the sacrament, he have the intention of doing what the Church does.

32. Why is it necessary that the minister have the intention of doing what the Church does?

Because without this the action would be profane and not sacred; for the minister would act in his own name and not as a minister of God.

33. Is it requisite for the validity of the sacrament that the minister have the true faith?

The true faith is not requisite; and consequently the

sacraments conferred by heretics are valid. This is particularly true of baptism.

34. Is the state of grace requisite for the validity of the sacrament?

No; a minister may confer a sacrament validly even if he be in the state of mortal sin.

35. Why is it that faith and the state of grace are not required of the minister for the validity of the sacrament?

Because the sacraments communicate grace in virtue of the work done, and the power of administering them is a grace given gratuitously, which may be found even in sinners.

5. The Subject of the Sacraments.

36. What is meant by the *subject* of the sacrament?

The *subject* of the sacraments is he who is qualified to receive them.

37. Who is qualified to receive the sacraments?

Any man who is still upon this earth.

38. May all men without distinction receive all the sacraments?

No, for certain requisite conditions present obstacles thereto.

1. Children who have not attained the age of reason, can receive neither penance nor extreme unction; nor can they receive matrimony or holy orders; 2. Those persons who are not sick cannot receive extreme unction; 3. Women cannot receive holy orders; 4. Clerics in sacred orders, and professed religious with solemn vows, cannot receive the sacrament of matrimony.

Moreover, he who is to partake of the other sacraments must first receive baptism.

39. What is necessary for the valid reception of a sacrament?

For adults, the intention or will to receive it is necessary, for no one can be sanctified without the consent of his will.

For infants and for those who have never had the use of reason, the intention is supplied by that of the Church.

40. What dispositions are necessary for the lawful and profitable reception of the sacraments?

It is necessary to receive them worthily, that is: 1. For the sacraments of the dead (the baptism of adults and penance), faith, hope, sorrow for sin, and a beginning of the love of God, are requisite; 2. For the sacraments of the living, the state of grace is necessary.

41. What sin does he commit who, through his own fault, has not these dispositions?

By so receiving a sacrament he commits a sacrilege, because he profanes a sacred thing.

42. Of what nature is the reception of a sacrament according to the dispositions of the subject?

It may be valid, null, profitable, unprofitable or sacrilegious.

1. *Valid,* if the subject is fit and has the intention of receiving the sacrament;

2. *Null,* if the subject is not fit, or if he has not the intention, or is wanting in an essential disposition. Thus the reception of the sacrament of penance would be null if the subject had not been baptized or had no contrition for his sins;

3. *Profitable,* if the subject has the requisite fitness, intention and dispositions;

4. *Unprofitable,* if the sacrament is valid, but does not produce grace owing to the absence of the requisite dispositions on the part of the subject;

5. *Sacrilegious,* if one received the sacrament knowing that he had not the requisite dispositions.

6. Effects of the Sacraments.

43. What effects do the sacraments produce?

The sacraments produce two effects: a principal effect,

viz., *grace,* which is produced by all; and a secondary effect, viz., the *character,* which only some of the sacraments imprint in the soul.

44. How many kinds of grace do the sacraments produce?

The sacraments produce two kinds of grace: *sanctifying grace,* which is common to all of them, and *sacramental grace,* which differs with each sacrament.

45. How is the sanctifying grace conferred by the sacraments divided?

It is divided into *first grace* and *second grace,* according as it raises the soul from the death of sin to supernatural life, or increases the sanctifying grace with which the soul is already adorned.

46. What grace is conferred by the sacraments of the dead?

Of themselves, the sacraments of the dead produce first grace; indirectly they may produce second grace.

47. What grace is conferred by the sacraments of the living?

Of themselves they confer second grace; but indirectly they may produce first grace.

48. What is sacramental grace?

Sacramental grace is a special grace which gives a right to those actual graces necessary to attain the end for which a sacrament has been instituted.

Sacramental grace is not distinct from sanctifying grace. It is only sanctifying grace, referred to a special end.

49. Do all those who receive the same sacrament receive equal sacramental grace?

When the same sacrament is administered to several subjects, the grace thus communicated to them varies with the dispositions of each person: it is most abundant in those who have the most perfect dispositions.

50. What is the sacramental character?

The sacramenal *character* is an indelible spiritual

mark which certain sacraments imprint in the soul of him who receives them.

51. What sacraments imprint a character?

Baptism, confirmation, and holy orders.

These sacraments constitute man in a perpetual state proper to his nature. Baptism gives man a place in the family of Jesus Christ; confirmation enrolls him in the army of Jesus Christ; holy orders constitutes certain men in the state of ministers of Jesus Christ.

7. Ceremonies of the Sacraments.

52. What is meant by ceremonies of the sacraments?

By *ceremonies* are understood those external acts of religion established by the Church to give majesty to divine worship, to administer the sacraments with becoming respect and dignity, and to excite the devotion of the faithful.

53. What are the different kinds of ceremony?

Some ceremonies consist in words; others in gestures, like the sign of the cross and the genuflection; others again in the use of certain things, as holy water, lights, vases, sacred ornaments, etc.

54. Are ceremonies the same everywhere?

Essential and integral ceremonies are in use throughout the whole Church; accidental ceremonies vary with particular Churches.

55. Of what use are sacramental ceremonies?

1. These ceremonies inspire the faithful with sentiments of respect and piety in regard to the sacraments themselves; 2. They instruct and edify them, by manifesting in a sensible way the effects and the obligations of the sacraments; 3. They lift them up to the contemplation of the heavenly things of which they are the mysterious signs.

8. Errors Concerning the Sacraments.

56. What heretics have attacked the sacraments?

Chiefly the Reformers of the sixteenth century.

57. What was the nature of their errors?

They separated sanctifying grace from justification. Thence they concluded: 1. That the sacraments do not produce grace, but that they are only signs which excite faith; 2. That the number of the sacraments should be diminished, and only those retained that bear on the remission of sin; 3. That every person, whether cleric or layman, whether man or woman, can confer the sacraments; 4. That no sacraments imprint a character; 5. That the sacramental ceremonies are ridiculous and contemptible.

These errors were condemned by the Council of Trent.

CHAPTER VII.

BAPTISM.

1. Baptism in General.

1. What is baptism?

Baptism is a sacrament which cleanses us from original sin and actual sin, and makes us children of God and of the Church.

2. When did Our Lord institute baptism?

According to the common teaching, baptism was instituted when Our Lord Himself was baptized in the Jordan by St. John the Baptist.

3. What is the meaning of the word *baptism*?

It signifies immersion, bath, ablution.

4. What is the sensible sign of baptism?

It is the external ablution of the body by water, and the express invocation of the three persons of the Blessed Trinity.

5. What is the meaning of this sign?

It signifies spiritual regeneration, that is, birth in Christ Jesus.

6. What is the remote matter of baptism?

It is natural water. Hence it may be rain-water, or water from a river, fountain, pool, or sea, melted snow or ice, or even mineral water.

7. What is the lawful matter of baptism?

In case of necessity, it is natural water, of any kind whatever; but outside such a case, only baptismal water is to be employed, that is, water blessed for the purpose on Holy Saturday or the eve of Pentecost.

8. What is the proximate matter of baptism?

It is the external ablution of the body, so performed that the water flows directly on the body of him who is receiving baptism.

9. In how many ways may the ablution be accomplished without affecting the validity of the sacrament?

In three ways: 1. By *infusion,* that is, by pouring water on the body of him who is receiving baptism; 2. By *immersion,* that is, by plunging the body of the candidate into the water; 3. By *aspersion,* that is, by sprinkling water on his body.

10. What is the form of baptism?

It consists essentially in these words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

11. How are the matter and the form united in baptism?

At the moment when he is pouring the water on the head of the person to be baptized, he who is baptizing pronounces

the words of the form, *I baptize thee in the name of the Father,* etc. Thus the matter and the form are united.

12. When is baptism null?

Baptism is null: 1. When true natural water is not used, or when the water does not come into immediate contact with the body, but only touches the clothing; 2. When the entire form is not pronounced; 3. When the form is not pronounced just at the time of pouring the water, or is not pronounced by the person who pours the water.

13. What should be done when a baptism is doubtful?

The baptism should be repeated conditionally: "If thou art not baptized...."

2. Attributes of Baptism.

14. Which are the principal attributes of baptism?

The principal attributes of baptism are: priority, unity, and necessity. *Priority* consists in this, that no other sacrament can be received before baptism; *unity* in this, that it cannot be repeated; and *necessity* in this, that no one can be saved without receiving it.

15. What obligation for parents results from the necessity of baptism?

A rigorous obligation of seeing to it that no child of theirs die without receiving baptism. It is a grievous fault to expose any one to the danger of being forever deprived of the vision and the possession of God.

16. When should parents have their children baptized?

Parents should have their children baptized as soon as possible. In this matter, they ought to conform strictly to the prescriptions of the diocesan statutes. When, in virtue of an apostolic indult, the bishop grants a delay, the child is baptized privately, all the ceremonies being supplied subsequently.

17. Is baptism absolutely necessary?

Baptism is not absolutely necessary, since it may be supplied by two means: perfect love of God and martyrdom.

Hence there are said to be three kinds of baptism: baptism of *water,* and only this kind is a sacrament; baptism of *fire* or of *desire;* and baptism of *blood.*

18. Does baptism of desire produce all the effects of baptism of water?

No; it does not imprint a character, it does not confer sacramental grace, it does not remit all the temporal punishment due to sin, unless the charity is so intense as to merit this remission.

19. What are the effects of baptism of blood?

It cleanses from all sin, and remits both the temporal and the eternal punishment due to sin; but, since it is not a sacrament, it imprints no character.

3. Administration of Baptism.

20. What is meant by the minister of baptism?

A distinction is made between the ordinary minister, the extraordinary minister, and the minister from necessity.

The *ordinary* minister of baptism is a bishop or a priest; the *extraordinary* minister is a deacon delegated for the purpose by a bishop or a priest; the minister *from necessity,* when there is danger of death, is any person whatever.

21. Why is it that, when there is danger of death, any person may baptize?

Because God wishes all men to be saved, and, consequently, has mercifully decreed that the necessary means of salvation for all men may be administered by all, in order that no one may be deprived of this means.

22. Is it a grave obligation to baptize in a case of necessity?

Yes, it is a grave obligation founded on charity.

23. **May parents baptize their children?**

They should do so only when there is no other person present who is capable of giving baptism.

24. **Who may be a subject of baptism?**

Any living human being that is not yet baptized.

25. **Are infants qualified to receive baptism?**

Although infants are as yet incapable of exercising reason, yet they are baptized in the faith of the Church.

26. **What particular cases, with reference to baptism, may arise before the subject has reached the adult age?**

There are several; among others, the case of exposed infants, that of the children of baptized heretics, or of apostates, or of hardened sinners, and that of the children of unbelievers.

27. **What is to be done in these different cases?**

Infants *exposed* to death should be baptized conditionally.

The infant children of those who have become *heretics, apostates, or hardened sinners,* may, in theory at least, be baptized; but it is necessary to act with the greatest prudence.

Children born of *unbelievers* should not be baptized against the will of their parents, *except in the following cases:* 1. When the children, having the full use of their reason, demand baptism themselves; 2. When they are in danger of death; 3. When they have been abandoned; 4. When their parents, or at least one of them, give consent.

28. **What dispositions should adults bring to the reception of the sacrament of baptism?**

To receive it *validly,* they must consent to receive it.

To receive it *with profit,* they must: 1. Believe the revealed truths; 2. Hope for justification and for life everlasting; 3. Begin to love God as the source of justification;

4. Have a supernatural sorrow for personal faults committed and a firm resolution to refrain from sin in the future.

29. How is baptism to be administered when a case of necessity arises?

The person who is to baptize takes baptismal water, or if that be wanting, some other natural water, and pours it, in the form of a cross, on the head of the person to be baptized,[1] if that be possible; otherwise he pours it on some other part of the body: and at the same time he pronounces these words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*[2]

30. What ceremonies are connected with the solemn baptism of infants?

The solemn baptism of infants is preceded, accompanied, and followed by ceremonies intended to enable us to understand the grandeur, the effects, and the obligations of baptism.

31. Is it of obligation to give a sponsor to the person baptized, whether that person be an infant or an adult?

Yes, it is of obligation in solemn baptism, and even in private baptism if it be possible to have one.

32. Why has the Church made this an obligation?

In order that the newly baptized person may have: 1. an official witness of his entrance into the Church; 2. A voucher for his present dispositions if he be an adult, a surety for his good will if he be an infant; 3. A spiritual father to guide him and watch over him.

33. How many sponsors may there be at baptism?

According to the prescription of the Council of Trent,

---

[1] While the minister is pouring the water with his right hand, with his left he brushes the hair of the child aside, if necessary, to make sure that the water flows directly on the skin.

[2] When children have been baptized at home the ceremonies should afterwards, if possible, be supplied in the church.

there may be one godfather or one godmother, or both, assisting either in person or by proxy.

34. What qualities are demanded in sponsors?

That they be neither unworthy nor incapable. Consequently the Church excludes from this function: 1. Heretics; 2. Those who have been publicly excommunicated or placed under interdict; 3. Public sinners; 4. Persons branded with infamy; 5. Those who are ignorant of the principal elements of Christian doctrine, unless they promise to become instructed therein; 6. Members of religious orders, to prevent them from being distracted by cares foreign to their vocation; 7. The father and mother of the child, and persons under fourteen.

35. What relationship do the baptizing and the sponsor, or sponsors, contract with the person baptized?

They contract with the baptized person a kind of spiritual parentage. This produces that impediment to marriage with the baptized person which is called spiritual relationship.

4. Effects of Baptism.

36. What are the effects of baptism?

Baptism has two principal effects: 1. The grace which regenerates us in Christ Jesus; 2. The character which this sacrament imprints in the soul.

37. What effects of sanctifying grace does baptism confer?

It cleanses the soul completely and makes it pleasing to God.

38. How does baptism cleanse the soul completely?

1. Baptism washes away original sin with which children are tainted at birth; in adults it also effaces all the actual sins which they committed before baptism; 2. It remits all the punishment due to sin, whether temporal or eternal.

39. How does baptism make the soul pleasing to God?

Baptism communicates the life of grace to us, remits our sins, makes us children of God, brothers and co-heirs of Jesus Christ. Together with grace, it communicates the gifts of the Holy Ghost and the infused virtues, both theological and moral.

40. What other grace than sanctifying grace does baptism confer?

Besides sanctifying grace, baptism confers sacramental grace. This is habitual regenerating grace, and gives the baptized person a right to the actual graces necessary both to preserve the spiritual life received in baptism and to receive the other sacraments worthily.

41. In what does that character consist which baptism imprints in the soul?

It is an indelible character and, as it were, the seal of Christ, by which the person is distinguished from unbelievers and consecrated to God for ever. This character qualifies the person baptized to receive the other sacraments.

42. What rights does baptism confer on us?

Since baptism unites us so closely to Jesus Christ as to incorporate us with Him, it thereby confers on us all the rights attached to the dignity of members of Christ and children of the Church.

43. Does baptism produce all these effects in an adult who has not the requisite dispositions?

No; such an adult receives the character of Christian, and is incorporated with the Church, but he is only a dead member. Moreover, he becomes guilty of a sacrilege and receives neither sanctifying nor sacramental grace. The sacrament of penance, which he can subsequently receive, will, if he is properly disposed, remove the obstacle to grace, and the baptism will then produce all its effects.

44. Does baptism re-establish us in the state of justice and innocence in which Adam was created?

Yes, but with this difference, that it does not give back to us the extraordinary gifts which our first parents received, viz., science, subjection of the passions to reason, and incorruptibility and immortality of body.

45. What, then, are the consequences of original sin that remain after baptism?

The consequences of original sin that remain after baptism are: Ignorance, concupiscence, suffering, and death.

5. Baptismal promises.

46. What is meant by baptismal promises?

By baptismal promises or vows, are meant the obligations which the baptized person contracts towards God.

47. In what do the promises of baptism consist?

They consist: 1. In renouncing Satan, his works and his pomps; 2. In living according to the maxims and the example of Jesus Christ.

48. What is meant by renouncing *Satan?*

To renounce Satan is to declare resolutely that we no longer wish to belong to him, to obey him, or to heed his perverse suggestions.

49. What is meant by renouncing the *pomps* of Satan?

This means the renouncing of all that the world loves, esteems, and seeks, and that Satan makes use of as a powerful means of leading men astray.

50. What is meant by renouncing the *works* of Satan?

It is renouncing all sin; that is to say, every thought, desire, word or deed, contrary to the law of God. For sin is the work of the devil.

51. What has the second baptismal promise for its object?

It has for its object the taking of the doctrine of Jesus Christ as the rule of our sentiments, and His example as the rule of our conduct.

Thus it is that, when we renounce the devil, we give ourselves irrevocably to God; we bind ourselves to live for Him; henceforth we should neither think, love, nor act otherwise than as Christ thought, loved, and acted.

52. Of what importance are the promises of baptism?

They are so important that our everlasting salvation depends absolutely on keeping them faithfully; for they have essential and indispensable duties as their object.

53. Is it useful to think often of the promises of baptism?

Yes, because on their fulfilment or their violation depends our everlasting happiness or everlasting misery.

54. Is it useful to renew them?

It is very useful to renew them from time to time, particularly at the time of our first Communion and on the anniversary of our baptism.

CHAPTER VIII.

CONFIRMATION.

1. Confirmation in General.

1. What is confirmation?

Confirmation is a sacrament which gives us the Holy Ghost with the abundance of His gifts, and makes us perfect Christians.

2. What is the meaning of the word *confirmation?*

It signifies the action of fortifying, of strengthening, of consolidating, of completing, of perfecting.

3. Why is the sacrament of confirmation so called?

It is so called because it fortifies, strengthens, consolidates, completes, and perfects the work begun by baptism.

4. How does confirmation differ from baptism?

1. Baptism is a spiritual birth; confirmation is an increase of spiritual life.

2. Baptism makes us members of the family of Christ; confirmation enrolls us in the militia of Christ.

3. Baptism imparts to us the gifts of the Holy Ghost; confirmation gives them to us in abundance.

In a word, baptism makes us *Christians,* and confirmation makes us *perfect Christians.*

5. When was the sacrament of confirmation instituted?

We find no mention of this in Holy Scripture. The commonly received opinion is that it was instituted on Holy Thursday, the night of the Last Supper, when Our Lord promised to send the Holy Ghost. However, several theologians believe that it was instituted after the Resurrection when He gave the Apostles His instructions about the constitution of the Church.

6. What is the sensible sign of confirmation?

It is the imposition of the hands of the bishop on those whom he confirms, the unction which he makes on their forehead in the form of a cross with holy chrism, and the words which he pronounces at the same time.

7. What is it that is signified by this sign?

It is the grace of the Holy Ghost, who descends with the abundance of His gifts into the soul of the person confirmed.

8. What is the remote matter of confirmation?

It is holy chrism, a mixture of oil of olives and balsam, solemnly consecrated by the bishop every year at the Mass on Holy Thursday.

9. What is the proximate matter of confirmation?

It is the anointing of the forehead in the form of a cross by the imposition of the hands of the bishop.

10. Is there only one imposition of hands in confirmation?

There are two impositions of hands: one occurs when the bishop stretches his hands towards those who are to be confirmed and implores for them the seven gifts of the Holy Ghost; the other accompanies the anointing with chrism.

Although it is a grievous fault to absent one's self voluntarily from it, nevertheless the first imposition is not requisite for the validity of the sacrament; it is never repeated for those persons who were not present when it was made. Only the second imposition is included in the matter of confirmation.

11. What is the form of confirmation?

It consists in these words: *I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

2. Necessity of Confirmation.

12. Is the sacrament of confirmation necessary?

It is not necessary as a means of salvation; but he who has it in his power to receive confirmation, and yet refuses or neglects to do so through contempt, commits a mortal sin.

13. If from negligence or from impossibility, a man did not receive confirmation in his youth, is he exempt from the obligation of receiving it later?

No; for a Christian needs the help of this sacrament during his whole life, and therefore is bound during his whole life by the precept of receiving it.

14. Why is it that those parents, or superiors, commit sin who neglect to have their children, or their inferiors, receive confirmation?

They commit a serious sin because they neglect to fulfill an important duty of their position, and because this negligence may be attended with grave consequences for the souls of their children or their inferiors.

3. Administration of Confirmation.

15. Who is the minister of the sacrament of confirmation?

Only the bishop is, by divine institution, the *ordinary* minister of the sacrament of confirmation. Any priest can be the *extraordinary* minister if he be delegated by the Sovereign Pontiff and if he use chrism consecrated by the bishop.

16. Who may receive confirmation?

Every baptized person, and only such a person.

17. Why does confirmation presuppose baptism?

Because confirmation is to baptism what growth is to birth. Just as one must be born before he can attain his full growth, so he must be regenerated by baptism before he can grow up and be strengthened in the life of grace.

18. At what age may confirmation be received?

It may be received immediately after baptism. Nevertheless, since this sacrament is not necessary for children who have not come to the use of reason, the Church has wisely judged it more useful to wait until they can appreciate the sanctity of confirmation, and be sufficiently instructed before admitting them to receive it.

19. What dispositions for confirmation are required of adults?

To receive the *character* imprinted by the sacrament, it is sufficient to have the intention to be confirmed.

To receive its other *effects,* it is necessary:

1. To be instructed in the principal truths of religion, and, in particular, in what concerns the sacrament; 2. To be in the state of grace, because confirmation is a sacrament of the living.

He who would knowingly receive this sacrament in the state of mortal sin, would be guilty of sacrilege. He would, indeed, receive the sacramental character, but not the Holy Ghost with His graces and gifts.

20. Are any dispositions of body recommended?

Yes, there are dispositions of body which are at least recommended. Thus it is proper: 1. To be suitably and decently clad; 2. To have the forehead washed and uncovered; 3. To be fasting out of respect for the sacrament, if possible, although this is not of strict obligation.

21. What should we do to receive this sacrament profitably?

We should prepare for it by prayer and retreat, remain in deep recollection while receiving it, and after receiving it, thank God for the great blessing conferred on us.

22. How does the bishop begin the ceremonies of confirmation?

After the *Veni Creator* has been sung, he extends his hands over those who are about to be confirmed.

This first imposition of hands signifies that the Holy Ghost is going to cover with His graces the souls of those about to be confirmed, just as the bishop in a way covers the candidates with his hands.

23. What does each person who is about to be confirmed do after this imposition of hands?

After this solemn imposition of hands, each of these persons comes to the bishop's feet, carrying in his hands a slip of paper on which is written his baptismal name or the name of the special patron whom he has adopted for confirmation.

24. How does the bishop then confirm him?

After reading the name written on the slip of paper, he anoints the forehead of the candidate with chrism in the form of a cross, at the same time pronouncing the sacramental formula: *I sign thee,* etc. Then he gives him a slight blow on the cheek, saying: "Peace be with thee."

25. Why does the bishop anoint the forehead in the form of a cross?

The bishop anoints the forehead in the form of a cross

to show that, like all the other sacraments, confirmation draws its efficacy from the cross, and that the cross is the standard of the soldiers of Jesus Christ.

26. Why does the bishop give a slight blow on the cheek?

This is to teach the newly confirmed: 1. That this sacrament gives him, as it did the Apostles, strength and courage to suffer insult and injury with joy for the sake of Jesus; 2. That, by means of patience, it imparts to him that peace which the world cannot give, that peace which surpasses all understanding, and keeps our hearts and minds in Christ Jesus.

27. How does the bishop terminate the ceremonies of confirmation?

The bishop recites a last prayer in which he begs the Holy Ghost to dwell forever in the souls of those just confirmed as in temples that have just been consecrated. Then he blesses them; and the ceremonies end with the recitation, aloud and in unison, by all the confirmed, of the Apostles' Creed, the Lord's Prayer, and the Angelical Salutation.

4. Effects of Confirmation.

28. What are the effects of confirmation?

1. An increase of sanctifying grace and a more abundant effusion of the gifts of the Holy Ghost; 2. A special sacramental grace; 3. An indelible character.

29. Why is it that in confirmation there is a more abundant effusion of the gifts of the Holy Ghost?

Because these gifts, which always accompany sanctifying grace, and which have already been received in baptism, are plentifully communicated in this sacrament. For the effect of confirmation is to give the Holy Ghost to us to strengthen us, just as He was given to the Apostles on the day of Pentecost.

30. In what does the sacramental grace proper to confirmation consist?

It consists in a grace of strength, which gives us a right to such actual graces as are necessary to confess Jesus Christ in word and work, in spite of the temptations of the devil, the world, and the flesh.

31. What character does confirmation imprint in the soul?

It imprints the character of perfect Christian and soldier of Jesus Christ. This character is indelible, as the Council of Trent has defined.

32. Did not confirmation produce other effects also in the first Christians?

Yes; more than once the Holy Ghost descended visibly upon them, and communicated to them the gift of tongues, of prophecy, and of miracles. Moreover, these effects accompanied the sacrament, although they were extrinsic to it; they contributed greatly to the conversion of infidels and the spread of the Gospel.

Gifts of the Holy Ghost.

33. What is a gift of the Holy Ghost?

A *gift* of the Holy Ghost is a supernatural habit which disposes us to receive and to follow promptly the inspirations or impulses given us by the Holy Ghost for our salvation.

34. How many gifts of the Holy Ghost are there?

There are seven: Wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord.

35. What is the gift of the fear of the Lord?

The *fear of the Lord* is a gift which leads us to avoid, out of the most filial fear, whatever might displease God and separate us from Him.

36. What is the gift of piety?

Piety is a gift which makes us reverence God as our Father with filial affection, and love all men in so far as they belong to God.

37. What is the gift of knowledge?

Knowledge is a gift which enables us to discern and to take the means that lead to salvation, and to reject whatever would separate us from them.

38. What is the gift of fortitude?

Fortitude is a gift which leads us to brave all obstacles and dangers, like valiant soldiers of Jesus Christ.

39. What is the gift of counsel?

Counsel is a gift which enables us to discern and to choose what is most consonant with God's glory and our own salvation.

40. What is the gift of understanding?

Understanding is a gift which enables us to comprehend better the truths of faith.

41. What is the gift of wisdom?

Wisdom is a gift which enables us to judge of and to relish the things of God, and to become detached from the world.

42. Are the seven gifts of the Holy Ghost inseparable?

Yes, since they are all bound together in charity. It follows that by mortal sin we at once lose them all, as, on the other hand, we recover them all when charity returns to the soul together with sanctifying grace.

43. What special virtues does the Holy Ghost produce in souls by means of His gifts?

He produces the virtues which are called the *fruits* of the Holy Ghost.

44. Which are the fruits of the Holy Ghost?

According to the Apostle St. Paul, there are twelve

principal fruits: Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, and chastity.

45. How are these fruits divided?

They are divided according as they concur interiorly or exteriorly in realizing our perfection.

46. What fruits of the Holy Ghost perfect us interiorly?

The fruits that perfect us interiorly are: 1. For the doing of good: *charity, joy,* and *peace;* 2. For strength against evil: *patience* and *longanimity.*

47. What are the fruits of the Holy Ghost that perfect us exteriorly?

The fruits that perfect us exteriorly are: 1. With reference to our neighbor: *goodness, benignity, mildness,* and *faith* or *fidelity;* 2. With reference to our body: *modesty, continence,* and *chastity.*

48. What must we do to correspond with the graces received in confirmation?

1. We must keep faithfully the promises which we have made, and follow with docility the holy inspirations and the good impulses which the Holy Ghost gives us.

2. It is good and praiseworthy to celebrate every year the memory of our confirmation, either on the anniversary day itself or on the feast of Pentecost, which is specially consecrated to the Holy Ghost.

3. We should boldly confess Jesus Christ whenever any suitable occasion arises.

49. How should we confess Jesus Christ?

We should confess Him by word and by deed.

By *word,* taking the side of truth and justice when they are attacked or oppressed; defending the maxims of the Gospel, if we are capable, against those persons who decry them or attempt to weaken their force; and lastly, if cir-

cumstances require it, giving testimony to our holy religion as did the martyrs when before their persecutors.

By *deed,* making our actions conform to the example and the maxims of Jesus Christ, in order that by this trait of resemblance to Him, we may be recognized as His disciples.

CHAPTER IX.

THE EUCHARIST AS A SACRAMENT.

1. The Sacrament of the Eucharist in General.

1. What is the eucharist?

The *Eucharist* is a sacrament which really, truly, and substantially contains the body, blood, soul, and divinity of our Lord Jesus Christ under the species or appearances of bread and wine.

2. What is the meaning of the word eucharist?

The word *eucharist* means good grace or thanksgiving.

3. Why is the eucharist so called?

1. It is called *good grace* and *excellent grace,* because it contains our Lord Jesus Christ, who is true grace and the source of all grace; and because Jesus Christ there crowns all His gifts by giving Himself personally to us.

2. It is called *thanksgiving,* because Jesus Christ therein gives perfect thanks to God His Father, and therein also furnishes us with the means of rendering adequate thanks to the Blessed Trinity for all Its benefits.

4. How did Jesus Christ institute the holy eucharist?

The night before His death, after eating the Pasch with His disciples, Jesus rose from the table and washed their feet. Then, seating Himself again at the table, He took bread and, giving thanks, He blessed it, broke it, and gave it to His disciples, saying: "Take ye and eat. This is My

body which is given for you. Do this for a commemoration of Me." In like manner, He took the chalice and, after giving thanks, gave it to them, saying: "Drink ye all of this. For this is My blood of the new Testament, which shall be shed for many for the remission of sins. This do ye, as often as you shall drink it for the commemoration of Me."

5. What preparation was made for the institution of the eucharist?

The holy eucharist was prefigured and foretold in the Old Testament, and, before instituting it, Christ Himself gave figures of it and promised it.

6. What is the sensible sign in the eucharist?

The sensible sign is the species, or appearances, of bread and wine; that is to say, whatever in these elements falls under the senses, as extension, color, odor, taste, etc.

7. What is it that this sign contains?

It contains, not the substance of bread and wine, but the substance of the body, blood, soul, and divinity of our Lord Jesus Christ.

8. What is the matter of the sacrament of the eucharist?

It is wheaten bread and also wine pressed from the grape, which, before consecration, has been mixed with a little water.

The bread serves for the consecration of the body of Our Lord; the wine, for the consecration of His blood.

9. Why did Our Lord choose bread and wine for the matter of the sacrament?

1. To impress more forcibly upon us that this sacrament is the food of our souls, and that we should often partake of it, as we daily take meat and drink to sustain our bodily strength; 2. To leave us, in these substances, the elements of which are so closely united, a symbol of the union which should exist among all the members of Church.

10. What is the form of the sacrament of the eucharist?

It consists in these words of Jesus Christ: *This is My body; This is My blood.*

As the matter is twofold, so also is the form; there being one form for the consecration of the bread and another for the consecration of the wine. The consecration of one of the two species does not depend on the other; each is complete as regards Our Lord's presence. Nevertheless, the very essence of the sacrifice demands both of them.

2. The Real Presence.

11. What prodigy is wrought when the priest pronounces the words of consecration over the bread and the wine in the Mass?

When the priest pronounces the words of the form: "This is My body, this is My blood;" Our Lord Jesus Christ becomes at that very instant really, truly, and substantially present under the appearances of bread and wine.

12. Can this presence be ascertained by either senses or intellect?

No, it can be perceived by faith alone, and is founded on the word of God.

13. How may the dogma of the real presence be proved?

It may be proved: 1. From the infallible teaching of the Church; 2. From Holy Scripture; 3. From Tradition; 4. From the faith of the Oriental Churches; 5. From prescription.

14. How does the teaching of the Church prove the dogma of the real presence?

The Church has solemnly defined this truth in several councils, and particularly in the Council of Trent. This council indeed anathematized whoever denies that Jesus Christ is contained *really, truly,* and *substantially* in the sacrament of the eucharist.

15. How does Holy Scripture prove the real presence?

Holy Scripture contains three remarkable passages con-

cerning the real presence. One concerns the promise of the sacrament, another its institution, and the third its use.

1. The Promise: *This bread which I will give, is My flesh . . . . My flesh is meat indeed, and My blood is drink indeed.*

2. The institution: *This is My body. . . . . This is My blood.*

3. The use: *Whosoever shall eat this bread, or drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice, For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.*

All these words are clear, precise, and categorical, leaving no room for equivocation.

16. How does Tradition establish the real presence?

The Fathers and the Doctors of all ages from the time of Christ have borne testimony to His real presence in the eucharist.

17. How is Catholic Tradition on this point confirmed by the faith of the Oriental Churches?

The agreement of all the schismatic Oriental Churches with the Latin Church on this point admits of no explanation but that of their unanimous belief in the dogma of the real presence before they separated from Rome. Now, some of them withdrew from the Latin communion in the fifth century. If at that period they had not professed belief in the real presence, they would not have borrowed it subsequently from the Catholic Church.

18. How does prescription establish the dogma of the real presence?

According to the avowal of Zwinglius, Calvin and others, belief in the real presence of Jesus in the sacrament of the altar was universal. Now, this unanimous belief on the part of the faithful could have no other origin than the teaching of the Apostles. Not only can no proof be adduced that it was introduced either openly or secretly into the Christian world, but such an introduction would

have been utterly impossible. For the dogma of the real presence is a mystery so far surpassing human reason that no mere man could have formed an idea of it, much less have induced men to accept it. Only God could conceive it, impose it on us, and maintain belief in it.

19. Has not belief in the mystery of the eucharist been likewise confirmed by miracles?

The authority of miracles has also helped to confirm the dogma of the real presence. Our Lord has often made Himself visible in this mystery by extraordinary prodigies, such as those of appearing visibly in the host, of inflicting punishment on persons who profaned the sacrament, as also by the phenomena of bleeding hosts, by the preservation of the sacred species from flames, etc.

Transubstantiation.

20. How does Our Lord become present in the eucharist?

Our Lord becomes present in the eucharist by transubstantiation; *i. e.,* by the changing of the whole substance of the bread into the body of Jesus Christ, and the whole substance of the wine into His blood.

21. Is it then true that after consecration there is neither bread nor wine on the altar?

Yes; after consecration nothing remains but the body and blood of Christ.

22. What remains of the bread and the wine after consecration?

After consecration nothing remains of them but the species or appearances. The substance of the bread and the substance of the wine have been changed into the substance of the body of Jesus Christ and the substance of His blood.

23. Are the substance of the bread and the substance of the wine annihilated when the host is consecrated?

No, but they are changed into the true body and the

true blood of Jesus Christ. If they were annihilated, there would be no change. Now, the Church expressly teaches that there is a change.

24. Is Jesus Christ, whole and entire, present in the eucharist?

Yes, Jesus Christ, whole and entire, is present under the appearance of bread, as He is also whole and entire under the appearance of wine.

25. Why is Jesus Christ, whole and entire, under each of these species?

1. As man, Our Lord is present under each of these species, because since He is now risen and can die no more, His body, blood, and soul are inseparable.

2. As God, He is present under each of these species, because from the time of the Incarnation His humanity is inseparable from His divinity.

26. Is Jesus Christ contained whole and entire under each particle of the species of bread and wine, when these species have been divided?

It is of faith that, if the sacred species be divided into several parts, no matter how great their number, Christ is present, whole and entire, in each particle of the host and in each drop of the precious blood.

27. How can this be explained?

By the *way in which Jesus Christ exists* in the holy eucharist. His body is not present therein *locally* after the manner of physical bodies, which occupy a determinate place. It is present *substantially,* that is, after the manner of substance. Now, it is proper to a substance to be whole and entire in the whole place and in every part of that place.

28. Do the eucharistic species retain their natural properties?

The sacred species have the same properties as their substance had before transubstantiation. In other words,

they are sensible, divisible, nutritive, corruptible, and, in a word, susceptible of all those changes of quality which bread and wine undergo.

29. When do the species cease to be sacramental?

They cease to be sacramental species when they have become so altered that, if their substances did exist, these substances would no longer be bread and wine.

30. What then occurs?

Christ withdraws from the sacrament, and the species return to the ordinary course of nature's laws.

Principal Errors Concerning the Real Presence.

31. Which are the principal errors concerning the dogma of the real presence?

1. Those of Berengarius, archdeacon of Angers, who taught at first that Christ is only figuratively present in the eucharist; and subsequently, that His body and blood are present in the sacrament together with the bread and the wine;

2. Those of the Sacramentarians of the sixteenth century, who in divers ways attacked or denied the real presence.

32. How did God intervene to destroy these errors?

God intervened to defeat the errors of Berengarius: 1. By asking Blessed Juliana, a religious of Montcornillon, in Belgium, to establish the feast of the Blessed Sacrament (*Corpus Christi*); 2. By raising up St. Thomas Aquinas to sing with inspired tongue the glories of Jesus in the Eucharist; 3. By multiplying miracles concerning the Blessed Sacrament.

He intervened to defeat the errors of the Sacramentarians: 1. By means of the Council of Trent, which anathematized their errors; 2. By a renovation of the worship due to Jesus in the tabernacle.

Adoration of the Eucharist.

33. What worship ought we to pay to Jesus in the tabernacle?

It is of faith, as defined by the Council of Trent, that Jesus in the tabernacle should be adored with a worship of latria.

34. Should we adore nothing but Christ present under the species?

We should adore the entire sacrament, which contains both Our Lord and the consecrated species.

35. By what sign may the faithful know that Our Lord is present in the tabernacle?

They may know this by the sanctuary lamp which burns night and day before the tabernacle.

36. How should they manifest their adoration outwardly?

By genuflecting before the altar where the *sacred species* is reserved; and by prostrating themselves, or by kneeling on both knees, when the Blessed Sacrament is exposed.

3. Excellence of the Eucharist.

37. Which is the most excellent of all the sacraments?

The holy eucharist.

38. What proves the excellence of the holy eucharist?

1. The excellence of Him whom it contains; for it contains Jesus Christ Himself substantially, whereas the other sacraments have only an instrumental virtue which they derive from Christ by participation.

2. The respective order of the sacraments. All the rest appear to be so instituted as to point to the eucharist as their end: baptism prepares the way to receive the holy eucharist; confirmation perfects the Christian, that he may not be kept away from the Blessed Sacrament by fear; penance and extreme unction dispose the soul to receive the divine sacrament worthily; holy orders fur-

nishes the ministers necessary to consecrate it; lastly, matrimony, at least in its signification, bears reference to the holy eucharist, for it is the sign of the union between Christ and His Church.

39. For what other reason is the eucharist the most excellent of the sacraments?

Because the divine perfections are revealed in it with remarkable brilliancy.

40. What divine perfections are specially manifested in the eucharist?

The power, wisdom, and goodness of God.

41. How does the eucharist manifest God's power?

It is a compendium of miracles, among which we may note the following:

1. The change of the substance of bread and of wine into that of the body and the blood of Jesus Christ.

2. The return of the species, when they are corrupted, to the substances in which they naturally belong;

3. The remaining of the accidents, or appearances, of bread and wine, after the bread and wine have ceased to exist;

4. The remaining of the qualities of the sensible species, just as if their substances had not been changed;

5. The presence of Jesus Christ at the same time in heaven and under the sacramental species in a multitude of different places;

6. The presence of Jesus Christ, whole and entire and living, under the sacred species;

7. The presence in the holy eucharist of the three persons of the Blessed Trinity as a consequence of the union of the person of Jesus Christ with the person of the Son of God, and of the union of the Son of God with the Father and the Holy Ghost;

8. The spiritual manner in which Our Lord exists under

the sacred species, where He is whole and entire under every part, although He has but a single existence;

9. The multiplication of His presence in every particle of the species, however small it may be;

10. The withdrawal of His presence, when the species corrupt.

42. How does the eucharist manifest God's wisdom?

1. In this, that God has made this sacrament the centre to which all the mysteries converge;

2. In this, that by this marvelous invention of His love, Jesus Christ remains with us substantially and is corporally united to us, even while He is in heaven.

43. How does the holy eucharist manifest God's goodness?

In this, that in this ineffable sacrament Our Lord gives us not only His grace, but all that He has and all that He is; and that in order to give Himself to us, He multiplies miracles and shrinks from no abasement.

4. Administration of the Eucharist.

44. How many kinds of minister are there for the eucharist?

There are two kinds: one for consecrating the sacrament, the other for dispensing it.

45. Who are ministers for consecrating the sacrament?

Only bishops and priests. It is only to the Apostles and their successors that Our Lord gave the power to consecrate, when He said to them: "Do this for a commemoration of Me."

46. Who are the ministers for dispensing the holy eucharist?

The *ordinary* ministers are the bishops and the priests of the Church. The *extraordinary* ministers are deacons. According to present discipline, it is no longer allowable for a deacon to administer the sacrament unless delegated by a priest in a case of necessity.

47. When may the eucharist be administered?

It may be administered at any hour of the day in which the holy mass can be said, and wherever it may be said; but in the form of viaticum, it can be administered at any hour of the day or night.

48. Who may receive the eucharist?

Baptized persons having the use of reason and who are in the state of grace.

49. Have all baptized persons a right to the eucharist?

No; out of respect for the sacrament, the Church does not allow it to be given: 1. To children, before they have reached the age of discretion; 2. To those who are continually insane; 3. To the sick who might through accident expose the blessed sacrament to some irreverence; 4. To those who are notoriously unworthy of holy communion, such as public and scandalous sinners.

50. What name is most commonly given to the act of receiving the eucharist?

That of *communion,* because of the very intimate union which the eucharist establishes between Jesus Christ and the Christian who receives the sacrament.

5. Necessity of the Eucharist.

51. Is the eucharist necessary as a means of salvation?

No; for a person can be saved by means of baptism; but for adults it is necessary as being of divine and of ecclesiastical precept.

52. When is the divine precept of communion binding?

1. When we are in danger of death or at the point of death; for then especially the eucharist is necessary to enable us to overcome the temptations of the devil;

2. From time to time during life; for the eucharist has not been instituted for the dying only, but likewise for those who are in health, in order to serve as their spiritual

food, and to increase and preserve the life of grace in their souls.

Our Lord did not personally determine the interval that may elapse between one communion and the next one; He left that to the care of His Church.

53. When does ecclesiastical precept oblige us to communicate?

According to the laws in force at present, all the faithful who have come to the use of reason, are obliged to receive holy communion at least every year at Easter.

(See p. 329, sec. 14.)

6. Dispositions for Holy Communion.

54. Why is it important to prepare well for holy communion?

For this reason, that if every important action demands preparation, with much greater reason is it required for the receiving of Jesus Christ, the Son of God, who became man for our salvation.

55. What dispositions are required of us?

They are of two kinds: dispositions of soul and dispositions of body.

Dispositions of Soul.

56. What are the dispositions of soul required for holy communion?

There is only one disposition that is of precept; the others are dispositions of propriety or fitness.

57. What disposition is of precept?

The state of grace, actual exemption from all mortal sin.

58. If a member of the Church has a mortal sin on his conscience, is it sufficient for him to make an act of perfect contrition before communicating?

By no means; he is obliged by divine and by ecclesiastical precept to go to confession before communicating.

59. When, however, may one of the faithful, although in the state of mortal sin, communicate without going to confession?

There are two cases: 1. When, finding himself in danger

of death, he cannot, for want of a priest, receive viaticum except from a deacon; 2. When, having arrived at the altar rail, he there becomes conscious of a mortal sin committed since his last confession.

But in these cases, both of which are extremely rare, he should excite himself to perfect contrition before receiving, and he should also resolve to confess as soon as possible.

60. If a person remembers a grievous sin which he involuntarily forgot in his confession, is he obliged to confess it before communicating?

The safest and most probable opinion in practice is that he is not obliged to do so; for the sin which he forgot was forgiven indirectly by absolution. "It is sufficient," says St. Liguori, "for him to accuse himself of it in the next confession that he will make either out of devotion or because of necessity." In the interval he may communicate as often as he has been authorized.

61. What course should be pursued by timorous persons who, before communion, are troubled with the fear of having consented to some temptation?

Timorous persons who are troubled with temptations have only to follow the rule laid down by St. Liguori, that they may consider themselves certain of being in the state of grace, if they are not *convinced* that they have fallen into sin.

62. Is it necessary to confess venial sins before receiving holy communion?

It is not necessary, but it is very useful to do so; because by purifying the soul, confession removes an obstacle to the receiving of certain very precious benefits from holy communion.

63. In what do the dispositions of propriety consist?

They consist in exemption from irregular attachments and affections, in an ardent desire of being united to

Christ, and in sentiments of lively faith, profound humility, entire confidence, and generous love.

64. By what pious practices may we directly prepare ourselves for holy communion?

These are the ordinary practices of good Christians: 1. To be more recollected on the eve of communion; 2. At night, when retiring, and during the night, on awakening, to think of the happiness, so soon to be enjoyed, of receiving Jesus Christ; 3. In the morning when rising, to continue holy aspirations for communion; 4. During Mass, to adore, thank, and pray to God in union with the priest; when the time for communion is at hand, to renew acts of faith, humility, contrition, and desire; 5. To go to the holy table with love and confidence.

65. What should be our sentiments after communion?

After receiving Our Lord in holy communion, we should: 1. Yield to transports of liveliest gratitude; 2. Cherish lively sentiments of faith, adoration, and love; 3. Beg of Him divine favors both for ourselves and for the persons and projects that specially interest us.

66. Should we limit our thanksgiving to the time immediately following communion?

It is proper to prolong it: 1. By spending the day in recollection and in close union with Our Lord; 2. By leading such a life that the communion just received will be a preparation for the next one.

Dispositions of Body.

67. What are the dispositions of body for receiving holy communion?

Like those of the soul, they are of two kinds: one is of precept, the others are dispositions of propriety.

68. What disposition of body is of precept?

The physical or eucharistic fast.

69. In what does the physical fast consist?

The physical fast, which is altogether distinct from the ecclesiastical fast, consists in abstaining from all food and drink from midnight until after receiving holy communion.

70. Is the keeping of the eucharistic fast a grave obligation?

This fast is binding under pain of mortal sin; it does not admit of lightness in the matter.

71. What is requisite to constitute a violation of the eucharistic fast?

To constitute a violation of this fast, three things must concur: 1. What is taken must come from without; 2. What is taken must be swallowed as food or drink or medicine; 3. What is taken must be digestible.

72. Are there any circumstances in which a person may communicate without being fasting?

Yes, he may do so when there is a grave necessity; as, 1. When, being in probable danger of death, he receives communion as viaticum; 2. When the holy eucharist would otherwise be exposed to destruction or profanation, and in this case even a layman may consume it; 3. If he be a priest, when he cannot be dispensed from celebrating without occasioning great scandal, or when it is necessary to complete the sacrifice of the Mass which has been left unfinished by another priest.

Those who have been sick for a month or more, without any definite assurance of a speedy recovery, may by the prudent advice of their confessor receive the Most Holy Eucharist once or twice a week, even if they have beforehand taken some medicine or liquid food.

73. What dispositions of body are requisite as being dispositions of propriety?

There are two: 1. To be neatly and decently dressed when approaching the altar, avoiding both sordidness and studied elegance: 2. To have a decent, modest, and recollected bearing.

74. How should we go to the holy table?

We should avoid undue haste, and should go with hands joined and eyes cast down.

75. How should we act at the holy table?

We should kneel, with head erect and eyes cast down, placing our hands under the communion cloth, and holding it in such a way as to receive the sacred host should the latter fall by accident.

76. What should we do when the priest presents the sacred host to us?

When the priest presents the sacred host to us, we should open our mouth moderately and extend the tongue over the lower lip so as to allow the sacred host to be placed with ease upon the tongue.

77. What should we do after receiving the sacred host?

We should gently withdraw the tongue, allow the sacred host to melt a little, and then swallow it quickly and respectfully. If it sticks to the roof of the mouth, it should be removed gently with the tongue, and not with the fingers.[1]

7. Different Kinds of Communion.

78. What are the different kinds of communion?

1. If we consider the time and the circumstances of communion, the different kinds are: first communion, Easter communion, communion as viaticum, and frequent communion.

2. If we consider the dispositions with which it is received, communion is fervent, or tepid, or unworthy.

3. If we consider the manner in which we receive Our Lord, communion is either sacramental or spiritual.

79. How great is the importance of *first communion?*

According as it is well or badly made, will it have very serious consequences for our whole life and for our everlasting salvation. It is therefore incumbent on parents to

[1] To prevent the host from sticking to the roof of the mouth, it is sufficient to moisten the latter with saliva by means of the tongue, before receiving.

procure for their children by all available means the happiness of making their first communion with holy dispositions.

80. When should children be admitted to first communion?

When they are sufficiently instructed, and when there is every reason for a prudent belief that they lack none of the essential dispositions for receiving worthily.

81. What is communion *as viaticum?*

It is the receiving of holy communion by one who is in probable danger of death.

82. Is it obligatory to receive holy communion as viaticum?

Every one of the faithful who is in danger of death is obliged by divine law to receive holy communion. It is for this reason that the Church has always reserved the eucharist to administer it to the sick.

83. What duties follow from the obligation of receiving viaticum?

1. That of doing everything in our power to procure this great assistance for our neighbor, and, in particular, for our relatives and our friends; 2. That of taking the necessary means to have ourselves warned in time when our own death is imminent.

84. May we receive viaticum several times in a dangerous illness?

We may receive it every eight days, and even, according to several authors, every day. On this point, we must abide by the prudent judgment of our pastor or confessor.

85. When the sickness is of such a nature as to prevent us from going to church, may we communicate at home otherwise than by receiving viaticum?

Not only may we do so, but the practice of so doing is very holy and salutary.

86. What is meant by *frequent* communion?

Communion received daily or several times a week.

87. What are the reasons for esteeming and desiring frequent communion?

1. The teaching of Our Lord; 2. The doctrine of the Church, so well explained by Pope Pius X; 3. The sentiment of the Fathers of the Church; 4. The practice of the first Christians; 5. Our own personal wants.

88. What are the advantages of frequent communion?

St. Francis of Sales describes them in the following terms: "Communicate often, in order to learn how to love God, to purify yourself of your sins, to free yourself from your miseries, to console yourself in your afflictions, and to strengthen yourself against your own weakness."

89. Who has the right to regulate the frequency of communion?

The confessor alone; for he alone can judge from the dispositions of the penitent what advice ought to be given.

90. What is *fervent* communion?

Fervent communion is a communion received when the soul has been well prepared, that is to say, when the soul is adorned with lively faith, firm hope, ardent charity, profound sentiments of adoration and humility, and a great desire of union with Christ.

91. What is *tepid* communion?

Tepid communion is that which is received in the state of grace, it is true, but without preparation and without devotion.

92. What is *unworthy* communion?

It is a communion received when we know that our conscience is stained with mortal sin.

93. How does God often punish unworthy communion even in this world?

In the temporal order, He often punishes it by the loss of property, honor, health, even life itself; in the spiritual

order, by blindness of intellect, hardness of heart, and even final impenitence.

94. If a person has been so unfortunate as to communicate unworthily, is he to despair of God's mercy?

No; he should repent of his crime and be cleansed from it as soon as possible by a good confession.

95. What is *spiritual* communion?

It is a pious desire to receive Jesus Christ, when we have not the happiness of communicating sacramentally.

96. When may spiritual communion be made?

It may be made at all times and in all places, but especially at Mass and in visits to the Blessed Sacrament.

97. Is it profitable to communicate spiritually?

Spiritual communion is a practice that is most pleasing to Our Lord. It merits grace for us and prepares us efficaciously for sacramental communion.

8. Effects of the Eucharist.

98. What are the effects of the eucharist?

The eucharist produces effects of two kinds: spiritual and corporal.

99. What are the spiritual effects of the holy eucharist?

They may be reduced to three heads: 1. The spiritual nourishment of the soul; 2. The forgiveness of venial sins and preservation from mortal sin; 3. An ineffable union with Jesus Christ.

100. In what does the spiritual nourishment of the soul consist?

It consists either in an increase of sanctifying grace or in the right to the actual graces necessary to preserve charity and union with Jesus Christ.

101. Why is it that the eucharist remits venial sins?

1. Because being food, it should repair the spiritual

waste in the soul; 2. Because the destruction of venial sin is one of the effects of that actual charity which the holy eucharist produces in us.

102. How does the holy eucharist preserve us from mortal sin?

It preserves us from mortal sin: 1. By increasing sanctifying grace and thereby strengthening our soul for combat and rendering us less sensitive to the allurements of vain or guilty pleasures; 2. By giving us a right to special actual graces; 3. By putting the devil to flight.

103. How is it that the eucharist unites us intimately with Jesus Christ?

Just as food becomes one with the body that assimilates it, so the eucharist as the food of the soul incorporates us with Jesus Christ. The result is that we become one with Him by the communication of His spirit as well as by participation in His sacred body and His precious blood.

104. What does this ineffable union with Christ often produce in the soul?

It often produces a delicious peace and great spiritual joy.

105. What are the corporal effects of the eucharist?

1. Bodily union with Jesus Christ; 2. A weakening of concupiscence; 3. The giving of a pledge of future glory.

106. In what does that union consist which the holy eucharist establishes between the body of the communicant and the body of Jesus Christ?

This union consists in the tender affection with which Christ treats the flesh of the communicant, as if it were His own, so that this union survives the destruction of the species.

107. How does the eucharist weaken concupiscence?

It weakens concupiscence by increasing charity; for as St. Augustine remarks, "Increase of charity is a lessening of licentious desires."

108. How do we know that the eucharist is a pledge of future glory not only for the soul but also for the body?

We know it from these words of Our Lord: "He that eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up at the last day."

9. Duties to the Holy Eucharist.

109. What are our duties to the holy eucharist?

1. To strive to live with ever increasing conformity to the life of Christ; 2. To give proof of a tender devotion to Our Lord in this august sacrament.

110. What must we do to live the life of Christ?

1. We must have a lively horror of sin, and we must carefully avoid all deliberate venial sin; 2. We must perform the duties of our state of life from supernatural motives; 3. We must be animated with an ardent zeal for the salvation of souls.

111. How may we give proof to Our Lord of a tender devotion to Him in the Blessed Sacrament?

We may do so: 1. By frequent communion; 2. By visits to the Blessed Sacrament; 3. By assisting regularly at the holy sacrifice of the Mass; 4. By spiritual communion; 5. By zealously propagating devotion to the holy eucharist.

CHAPTER X.

THE EUCHARIST AS A SACRIFICE.

1. Sacrifice in General.

1. What is a sacrifice properly so called?

It is the external offering of a sensible thing to God alone by a lawful minister, who either destroys it or changes it according to a sacred rite, in order to acknowledge in a special manner God's sovereign dominion over man.

2. What is the meaning of the word sacrifice when taken in a broad sense?

It then means any good work by which a rational creature offers, subjects, or immolates himself to God. In this sense every act of virtue is a sacrifice.

3. What is it that constitutes the matter and the form of sacrifice properly so called?

The sensible object offered is the matter, and the destruction of it or the act of sacrificing it is the form.

4. Can the true religion exist without sacrifice?

No; because it is essential to the true religion to have a solemn public external act, by which men pay homage to God and profess their absolute dependence on Him.

5. What kind of sacrifice is it that God demands?

A sacrifice that is both interior and exterior.

1. *Interior.* God is spirit and truth; no creature of His can glorify Him unless it adores Him in spirit and in truth.

2. *Exterior.* By their nature men are a union of spirit and body; therefore they owe homage for both to God their Creator. They are destined to live in society and in unity of religion; therefore, they ought to have external signs to manifest to their associates their agreement of sentiment with them, and to edify them by the example of their piety.

6. Is the offering of sacrifice a universal practice?

Yes, it was in practice at all times not only with God's people, but also among the idolatrous nations of antiquity. Even to-day this rite is kept by the nations that know not the true God. Everywhere and at all times, as is attested by history and the accounts of travellers, sacrifice has been regarded as the fundamental act of religion, as the practical summary of external and public worship.

7. Of what efficacy were the sacrifices of the old law?

Of themselves, they were not pleasing to God, and they

had no virtue either to cleanse man from his sins or to restore him to justice.

8. In what respect then were the sacrifices of the primitive and the Mosaic law, pleasing to God?

The sacrifices offered to God from the beginning of the world were agreeable to Him only in so far as they were figures of the sacrifice of His Son.

2. The Sacrifice of the Cross.

9. How did Jesus prepare for the sacrifice of the cross?

He prepared for it by making His life one long sacrifice and by submitting with the most perfect dispositions to the will of His Father.

10. Was the sacrifice of the cross a true sacrifice?

Yes, for it fulfilled all the conditions of a true sacrifice: 1. It was an external offering of a sensible thing: the humanity of Jesus Christ; 2. It was made to God alone; 3. It was offered by a lawful minister: the Son of God made man; 4. The object offered was destroyed: Christ was put to death upon the cross, and He there shed the last drop of His blood; 5. The principal end of sacrifice was accomplished: the acknowledgment of God's sovereign dominion.

11. Is the sacrifice of the cross the only true sacrifice?

Yes; since the victim and the priest in this sacrifice are God Himself, this is the only sacrifice in which the divine majesty, outraged by sin, receives honor that is adequate and a satisfaction that is full, entire, and superabundant. This, too, is the only sacrifice by which sin is expiated.

3. The Sacrifice of the Mass.

Its Necessity, Nature, and Efficacy.

12. Does Christ still continue the sacrifice of Calvary?

He continues it in this sense, that He realizes in His

glory the effects of His sacrifice on earth, and that He applies these effects to those persons who are still in this world.

13. Ought the sacrifice of the cross to be continued on earth also?

Yes; for as man is composed of mind and matter, he needs an external and sensible religious sacrifice. But since God has rejected all the figurative sacrifices of the old law, and accepts no oblation but that of His Son, the sacrifice of the cross must be continued till the end of time.

14. What is the sacrifice that continues on earth the sacrifice of the cross?

It is the holy sacrifice of the Mass.

15. What is the sacrifice of the Mass?

It is the sacrifice of Christ's body and blood, offered to God, under the appearances of bread and wine, in order to represent and continue the sacrifice of the cross.

16. Why is the name *Mass* given to this sacrifice?

This name comes from a word signifying *dismissal.* In the first ages of the Church, after the Gospel and the instruction, the catechumens were admonished to withdraw; and this act was called the *missa* or *dismissal* of the catechumens. At the end of the sacrifice, the officiating minister said to the faithful then as now: *Ite, missa est: Go, this is your dismissal;* and this act was called the *missa* or *dismissal* of the faithful. From this beginning the name *Mass* was soon extended to the whole sacrifice.

17. What part of the Mass constitutes the essence of the sacrifice?

According to the opinion that is most common and most probable, the essence of the sacrifice consists in the consecration; the offertory and the communion are only integral parts.

18. What relations exist between the sacrifice of the Mass and that of the cross?

The sacrifice of the Mass is: 1. A representation and a

commemoration of the sacrifice of the cross; 2. Its continuation and consummation.

19. Is then the Mass the same sacrifice as that of the cross?

It is essentially the same; it differs only in the manner in which it is offered.

20. How does the manner of offering the Mass differ from that of the sacrifice of the cross?

There are these three differences:

1. On the cross, Christ really died; He shed His blood and voluntarily separated His soul from His body: in the Mass, He dies only in appearance or figure.

2. On the cross, Christ offered Himself directly and visibly; in the Mass, He offers Himself invisibly and indirectly, that is, through the ministry of the priest.

3. On the cross, He merited once for all, and once for all He paid the whole debt of fallen humanity; in the Mass, He applies His satisfactions and His merits.

21. What efficacy has the sacrifice of the Mass?

The sacrifice of the Mass produces all the effects prefigured by the sacrifices of the old law. It is: 1. *Latreutical,* a sacrifice of glory and adoration; 2. *Eucharistic,* a sacrifice of praise and thanksgiving; 3. *Propitiatory,* a sacrifice of expiation and satisfaction; 4. *Impetratory,* a sacrifice of petition and impetration.

These effects correspond most perfectly to the ends of sacrifice; viz., to adore God, to thank Him for His benefits, to obtain forgiveness for our sins, and to ask Him for His graces.

22. Of what value is the sacrifice of the Mass?

The sacrifice of the Mass is of infinite value, like that of the cross; but as a sacrifice of propitiation and of impetration, when applied to an individual, it is limited by his dispositions.

Circumstances of the Oblation and Celebration of the Mass.

23. To whom is the sacrifice of the Mass offered?

The Mass is offered to God alone, because it is pre-eminently the act of adoration.

24. What then is meant by such expressions as the *Mass of the Blessed Virgin*, the *Mass of the Angels*, the *Mass of St. Peter*, etc.?

They signify that the particular Mass in question is celebrated in commemoration, or in honor, of the Blessed Virgin, the Angels, St. Peter, etc.; but not that the Mass is offered to them.

25. By whom is the sacrifice of the Mass offered?

It is offered by Christ Himself, by the officiating priest, by each of the persons assisting, and even by the whole Church; but in different senses and in different ways.

26. For whom is the sacrifice of the Mass offered?

It is offered for the living and for the dead.

27. For whom among the living is it offered?

For the faithful, that is, for the members of the Church, whether they be just or sinners; for sinners, that they may do penance; and for the just, that they increase in justice.

28. For whom among the dead is Mass offered?

For those who died in God's grace and yet have sins to atone for in purgatory.

29. For what end is the sacrifice of the Mass offered?

It is offered for a spiritual end and has reference to future blessings; for Christ is a "high-priest of the good things to come." He promises none but eternal blessings, and it is only such that He commands us to desire. He offered His sacrifice only to merit for us such blessings and whatever might lead thereto, and He renews it upon the altar for the sole purpose of procuring them for us.

30. Is not the mass also offered to beg temporal favors?

Yes, the Church offers this sacrifice to obtain victory, peace, cure of diseases, the preservation and the ripeness of the fruits of the earth, etc. But all these things are to be asked only in view of "the good things to come"; that is, in so far only as they may be either necessary or useful to us for acquiring eternal blessings.

31. May the holy sacrifice of the Mass be celebrated every day of the year?

It may be celebrated every day except: 1. Good Friday; on this day the host consecrated the day before is consumed by the priest, but no sacrifice is offered; 2. Holy Thursday and Easter Saturday; on these days there should be but one Mass, and that a solemn one, in each church. Nevertheless, the bishop may, in a case of necessity, authorize low Masses in addition to the solemn Mass on Holy Thursday, and even, by an indult, on Easter Saturday.

32. May the same priest celebrate several Masses a day?

No; except: 1. On Christmas day and on All Souls' day; then he may say three Masses; 2. In a case of necessity, and then he may say two Masses if he has the authorization of the bishop; and if the necessity be urgent, he may presume on this authorization. In such necessary circumstances the priest is said to *duplicate*.

33. At what hour may the priest celebrate?

At any time from dawn to midday. Custom allows the time to be advanced an hour or two before dawn in winter, as also to be retarded an hour after noon in certain localities.

34. In what place should Mass be celebrated?

According to the common law, it should be celebrated only in churches that are blessed or consecrated, or in chapels that are blessed.

By exception, it may be celebrated out of church, either

in a private room, or in the open air, in the fields, on the seashore, on a vessel, or even in a desert place during a long pilgrimage. But in all these cases, unless great inconvenience would be entailed thereby, it is necessary to ask permission of the Pope or of the bishop.

Assisting at Mass.

35. Is it profitable to assist often at Mass?

Assisting at Mass is one of the best practices of a Christian life.

When we assist piously at this august sacrifice, we give to God a worship worthy of Him; we may very efficaciously obtain contrition for our sins, satisfy divine justice, increase the life of grace in our souls, weaken the empire of the passions, unite ourselves more closely to Jesus Christ, solace the souls in purgatory, obtain all the help of which either we or those who are dear to us, stand in need.

36. Of what methods may we make use in order to hear Mass well?

There are various methods, but they may all be reduced to two: prayer and meditation.

1. The method of *prayer* consists in uniting our supplications to those of the priest, in expressing the same sentiments, and in addressing the same petitions to God through Jesus, who is offering Himself to the Father for us.

2. The method of meditation consists in meditating either on the four ends of the Mass or on Our Lord's passion, the different circumstances of which are represented by the Mass.

37. What should we do after Mass?

We should: 1. Thank God for the great favor that He has conferred on us; 2. Ask His pardon for all the faults and negligences of which we in our weakness have been guilty during the holy sacrifice; 3. Form a generous resolution to be faithful to all our duties during the day out of

gratitude and love for our Divine Saviour, who sacrifices Himself on the altar for us.

CHAPTER XI.

PENANCE.

1. The Virtue of Penance.

1. What is the meaning of the word penance?

The word *penance* signifies repentance or satisfaction, and in theology is used to express either a virtue or a sacrament.

2. What is the virtue of penance?

It is a supernatural virtue which moves us to detest our sins and form a resolution both to commit them no more and to satisfy the justice of God.

3. How many acts are comprised in this virtue?

Four acts: 1. Breaking with our past life; 2. Hating and detesting the sins that we have committed; 3. Making a firm purpose to amend our life; 4. Making satisfaction for our past transgressions.

4. Is penance a necessary virtue?

Yes; 1. Because sins can be forgiven only on condition that God restores the soul to His friendship. But it is essentially contradictory that God should restore an impenitent sinner to His friendship, for in that case the sinner would be at one and the same time both a friend and an enemy to God.

2. Because it is written: *Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin. —Unless you do penance, you shall all likewise perish.*

5. In what does the virtue of penance differ from the sacrament of penance?

1. The virtue of penance has always been necessary in order to obtain pardon for sin; 2. The virtue of penance can exist without the sacrament; but the sacrament cannot exist without the virtue.

2. The Sacrament of Penance in General.

6. What is the sacrament of penance?

It is a sacrament instituted by Christ for the forgiveness of sins committed after baptism.

7. Is the sacrament of penance necessary?

It is necessary for every one that has sinned grievously since receiving baptism.

Nevertheless, it is with penance as with baptism; whoever cannot receive it may supply for it by a desire to receive the sacrament together with perfect contrition.

8. When did Christ institute penance?

Our Lord instituted the sacrament of penance chiefly when He breathed on His disciples, after His resurrection, and said to them: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

9. In what words did Christ determine the matter and form of the sacrament of penance?

He indicated the matter, which consists of the acts of the penitent, when He said: "Do penance, for the kingdom of heaven is at hand."

He determined the form when He said: "I will give to thee the keys of the kingdom of heaven, ... and whatsover thou shalt loose upon earth, shall be loosed also in heaven."

10. How is the matter of the sacrament of penance divided?

It is divided into remote matter and proximate matter.

11. What is the remote matter of penance?

The *remote* matter, or rather the matter to remove, is what absolution is to destroy, viz., sin.

12. How many kinds of remote matter are there?

There are two: one is called necessary; the other sufficient.

13. What is the necessary matter of the sacrament of penance?

The *necessary* matter consists of all the mortal sins that we have committed since baptism and have not yet confessed.

14. What is the sufficient matter of this sacrament?

The *sufficient,* or free, matter of this sacrament consists of those sins which we are not bound to confess, viz.: 1. Venial sins of which we are guilty; 2. Sins, whether mortal or venial, which have already been absolved.

15. What is the proximate matter of the sacrament of penance?

The *proximate* matter of the sacrament of penance consists of the acts of the penitent, viz.: contrition, confession, and satisfaction.

16. What is the form of the sacrament of penance?

It consists of the words of absolution pronounced by the priest: *I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*

17. What then is absolution?

Absolution is the sentence which the priest pronounces in the name of Jesus Christ, in order to remit the sins of a penitent who is properly disposed.

3. Administration of the Sacrament of Penance.

18. What is necessary for the valid administration of the sacrament of penance?

1. The power of orders; 2. Approbation; 3. The power of jurisdiction.

19. What is the power of orders?

It is the power conferred by ordination and inherent in the priestly character.

20. What is meant by approbation?

It is the authentic testimony of a prelate to a priest's fitness to hear confessions. This fitness comprises the requisite knowledge and also holiness of life.

21. What is jurisdiction?

Jurisdiction in general is the power to govern subjects within determinate limits of space and time.

22. Can priests who have neither approbation nor jurisdiction give absolution validly?

They cannot give absolution validly except to a person who is either at the point of death or is in very grave danger of death. In such a case, the Church gives jurisdiction to every priest, even to one who is a heretic or an excommunicate, in order that no one may be lost for want of absolution.

23. Who may receive the sacrament of penance?

Every Christian who has committed any sin after baptism. Consequently he who has not been baptized, and he who has been baptized but has committed no sin, cannot receive this sacrament.

24. What are the dispositions which the penitent should bring to the sacrament of penance?

1. A knowledge of the principal truths of faith, and of the necessity of grace and prayer; 2. Contrition and a firm purpose both of sinning no more and of making satisfaction; 3. An entire confession of at least all his mortal sins.

25. Have the faithful the right to choose their confessor freely?

Yes; but to make this choice properly, they should implore the divine light and give their preference to one who unites the three qualities of learning, prudence, and charity.

The Seal of Confession.

26. What is the seal of confession?

The *seal of confession* is the rigorous obligation imposed on the priest of maintaining inviolable secrecy about all that he has learned through sacramental confession.

This secrecy should be kept towards all persons, even towards the penitent outside the confessional.

27. Who then are bound by the seal of confession?

The confessor and all those who either directly or indirectly learn what the penitent has accused himself of in confession.

28. May a priest in a court of justice make known what he has learned in the confessional?

No; and if he is questioned, he ought to declare to the judge, with an oath if that be necessary, that he knows nothing of the subject in question. For what he learns through the confession of a penitent, he knows not as man but as the representative of God, and in this quality he is not subject to the jurisdiction of the judge.

29. What is the object of the sacramental seal, *i. e.*, to what does the seal extend?

The sacramental seal extends to every thing which is declared sacramentally and which if revealed would produce even a slight repugnance to confession.

4. Effects of the Sacrament of Penance.

30. What are the effects of the sacrament of penance?

The sacrament of penance: 1. Remits all the mortal sins committed after baptism, and the venial sins confessed with contrition; 2. Remits the everlasting punishment due to sin; and also by virtue of the sacramental penance enjoined, more or less of the temporal punishment according to the penance imposed and the dispositions of the penitent;

3. Gives back supernatural life to the sinner and increases supernatural life in the soul of the just man; 4. Restores the merits acquired before, but afterwards lost by sin; 5. Confers a sacramental grace, or the right to receive at an opportune time actual grace for avoiding sin, overcoming temptation, and practising works of satisfaction; 6. It ordinarily imparts both peace and security of conscience.

CHAPTER XII.

PENANCE: THE ACTS OF THE PENITENT.

1. What should the penitent do in order to receive the sacrament of penance worthily?

The penitent should make acts of contrition, confession, and satisfaction.

ARTICLE I.—CONTRITION.

1. Nature of Contrition.

2. What is contrition?

Contrition is an interior sorrow and detestation of the sin that we have committed, with a firm purpose of sinning no more.

3. Why is this sorrow called contrition?

Because the heart that possesses it is, as it were, broken with repentance: for *contrition* signifies a *breaking*, a *crushing*.

4. What does the soul do when it makes an act of contrition?

1. The soul looks upon the past, detests the sins which it has committed, and is grieved on their account; 2. It looks to the future and takes a firm resolution of sinning no more.

5. In what does detestation of sin consist?

It consists in a sorrow of the will, which suffers from sin as from a present evil, and labors to destroy it.

6. In what does contrition chiefly consist?

It consists chiefly in detestation of sin. This detestation produces sorrow, and from this detestation and this sorrow, if they are true and sincere, a firm purpose of amendment naturally follows.

7. What relations exist between contrition on the one hand and the virtue and the sacrament of penance on the other?

Contrition is an act of the virtue of penance. It also constitutes a part of the sacrament inasmuch as under the new law, contrition includes a desire to confess and to satisfy divine justice.

2. Necessity of Contrition.

8. Is contrition necessary?

It is absolutely necessary for the remission of mortal sins, for it is an act of the virtue of penance, and this virtue is indispensable.

Contrition is also necessary by divine precept, for it constitutes a part of the sacrament of penance. And so far as it concerns annual confession, it is necessary by ecclesiastical precept.

9. Of what importance is contrition in the sacrament of penance?

It is so essential to this sacrament, that, if it be wanting, it is impossible to obtain forgiveness. God may grant pardon without confession and without satisfaction, when these two conditions cannot be fulfilled; but He never forgives where there is no contrition, because He cannot bestow His friendship on any man, who, by obstinacy in evil, shows that he wishes to remain an enemy to God.

10. Should the penitent have contrition in his heart while he is receiving absolution?

Yes, either actually or virtually. He has it *actually,*

when he makes a positive act of contrition at the moment of absolution; he has it *virtually,* if the act of contrition which he made a day or even several days before with a view to confession, is continued in certain practices, such as shunning occasions of sin, frequent prayer, recollection, etc.

3. Qualities of Contrition.

11. Which are the qualities of contrition?

Contrition should be: interior, supernatural, universal, and sovereign.

12. What is meant by saying that contrition should be *interior*?

By this is meant that sorrow should really exist in the heart, and not be limited to words or exterior signs.

13. Why should contrition be interior?

Because the heart is the principle of sin; "for out of the heart proceed evil thoughts, murders, etc.," says our Saviour. Therefore it is that in the heart, or, in other words, in the will, sorrow and detestation of sin should take their rise. Otherwise, all outward marks of even the deepest sorrow are as nothing before God.

14. What is meant by saying that contrition should be *supernatural?*

By this is meant that it should be excited in us by a movement of the Holy Ghost and by motives of faith. Contrition, therefore, should be supernatural in its principle and in its motives.

15. Which are the principal supernatural motives?

1. The infinite goodness of God, who is offended by sin; 2. The sufferings and the death of Christ on the cross, of which our sins are the real cause; 3. The loathsomeness of sin, which is sovereignly displeasing to God; 4. The everlasting reward which we lose by sin; 5. The everlasting punishment to which sin makes us liable.

16. Are natural motives sufficient for obtaining justification?

Natural motives cannot be sufficient. Hence it is that a person is not justified by regretting sin as being something unreasonable, or as occasioning the loss of some temporal blessing, such as health, reputation, or fortune. Of this character was the sorrow of Saul and of Antiochus.

17. What is meant by saying that contrition should be *universal*?

By this is meant that it should extend to at least all mortal sins, without either exception or reserve.

18. Why should contrition extend to at least all mortal sins?

1. Because, since there is no mortal sin that is not a grievous insult to God, there is, consequently, none that we should not hate if we desire to return to God's favor; now, this hatred cannot be sincere, if there is even one mortal sin to which our hearts are attached; 2. Because the forgiveness of sins can be effected by nothing but sanctifying grace; now, a single mortal sin of which we do not repent, excludes this grace.

19. Is it necessary to make an act of contrition for every mortal sin in particular?

A single act of contrition which extends to all the mortal sins that we have committed, is sufficient.

20. If we accuse ourselves at the same time of both mortal and venial sins, is it necessary to have contrition for both?

It is sufficient if we repent of our mortal sins, for only these shut out sanctifying grace. But we do not obtain forgiveness for those venial sins for which we retain some affection, for God cannot pardon even the least fault to which our will is attached.

21. Can a venial sin be remitted even though the mortal sin of which we are guilty, be not forgiven?

No venial sin can be remitted unless the mortal sins of which we are guilty, also be forgiven.

22. Is it necessary to have universal contrition for venial sins?

It is necessary in order to obtain pardon of all venial sins. But even if our contrition be not universal, we may obtain forgiveness for those venial sins of which we do repent; for as these venial sins do not exclude sanctifying grace, some may be remitted without others.

23. What is to be thought of the confession made by a sinner, who has only venial sins to tell, and does not repent of even one of them?

1. If he believes in good faith that he has contrition for all, or, at least, for one of them, and yet really has not, his confession is null; 2. If he is conscious, when he is accusing himself, that he has no contrition for any of them, his confession is not only null; it is sacrilegious.

24. What should we do to avoid such a profanation?

We must be careful to excite ourselves before confession both to contrition for at least one of the venial sins which we wish to tell, and to a firm purpose of committing it no more. And if we have any fear that we do not repent of it sufficiently, it is very useful, in order to make certain of the effect of absolution, to accuse ourselves of some sin of our past life against this or that commandment, renewing at the same time our contrition for this sin.

25. What is meant by saying that contrition should be *sovereign?*

By this is meant that contrition should be the greatest of all sorrows, that it should exceed that caused by the loss of all that we hold dearest in this world.

26. Why should contrition be sovereign?

1. Because it should be proportionate to the good that we have lost by sin, and to the evil that we have incurred.

Now, the good that we lose by sin is the sovereign good; and the evil that we incur is the greatest of all evils. Therefore, we should detest sin more than every other evil, and prefer to lose all and suffer all rather than commit it.

2. Because if the sinner would be reconciled to God, he must again conform his sentiments to those of God. Now, God has a sovereign hatred and detestation of sin. Therefore, the sinner has no mercy to expect from Him, unless he also has a sovereign hatred and detestation of sin.

27. Which sort of sovereign contrition should we have, *intensively* sovereign or *appreciatively* sovereign?

It is not necessary for us to have *intensively* sovereign contrition; in other words, it is not necessary for us to *feel* a keener or more sensible sorrow than any caused by another misfortune, such as the loss of a person closely united to us by ties of blood or friendship. It suffices if our contrition be *appreciatively* sovereign; that is, if our reason looks upon sin as the greatest of evils and our will detests it as such.

4. A Firm Purpose of Amendment.

28. What is a firm purpose of amendment?

A *firm purpose of amendment* is a sincere will not to sin for the future. It is the second element in contrition, which cannot be genuine unless it excludes all affection for sin, all desire to commit sin.

29. What are the qualities of such a firm purpose?

To be true and sincere, a purpose of amendment should be firm, universal, and efficacious.

30. What is meant by saying that it should be *firm?*

This signifies that the penitent, while distrusting his own weakness and relying solely on the help of God, should be disposed to avoid sin, whatever may be the evil that he has to fear from changing his life, or whatever may be the good that he has to expect from sinning again.

31. Does the fear of relapsing into sin prevent a person from having a firm purpose?

No; for this fear, which may be due to his past experi-

ence of his own weakness, is entirely consistent with a strong resolution not to relapse into sin.

32. Does the sinner's relapse after confession prove that his purpose was not firm?

Such a relapse is in itself a sign of only a change in his will, but not of the want of a firm purpose.

33. In what cases should relapse make the penitent doubt his firm purpose?

1. When he relapses immediately after his confession and almost without offering any resistance;

2. When he takes no means to avoid either the sin or its occasions.

34. What is meant by saying that a purpose of amendment should be *universal?*

This means that it should extend to at least all mortal sins; for if the penitent were to cherish an affection for any such sin with the intention of committing it again, he would not be truly and entirely converted.

35. Must a purpose of amendment be universal also as to venial sins?

To prevent his confession from being null if the penitent has only venial sins to confess, it is sufficient for him to determine to avoid one of them in particular. But if he truly loves God, he will form a sincere purpose of avoiding all deliberate venial sins.

36. What is meant by saying that a purpose of amendment should be *efficacious?*

This means that the penitent should be determined not only to avoid sin, but also to take all the means to avoid it; and consequently, that he should labor to correct himself of his evil habits and to shun the proximate occasions of sin.

37. What is an evil habit?

It is a tendency, acquired by repeated acts, to relapse into certain sins.

38. What must a person do to correct himself of an evil habit?

He must pray, watch over himself, multiply acts of the opposite virtue, and often approach the sacraments of penance and holy eucharist.

39. What is a proximate occasion?

It is an occasion which ordinarily leads to sin and puts a person in manifest danger of committing sin; as the frequenting of a certain place or of a certain company, or association with a certain person.

40. Is it of obligation to avoid all proximate occasions of sin?

Yes, unless they are such that a person cannot quit them without sin, or without exposing himself to the evident danger of committing a sin either as grievous as that which he wishes to avoid, or even more grievous than the latter.

41. What should we do when we cannot quit these occasions of sin without sinning or without incurring great danger of sin?

We should follow the advice of an enlightened guide, and, in particular, watch over ourselves and pray often.

5. Different Kinds of Contrition.

42. How many kinds of contrition are there?

There are two kinds: perfect contrition and imperfect contrition. The latter is also called attrition.

Perfect Contrition.

43. What is perfect contrition?

Perfect contrition is a sorrow for having offended God, because He is infinitely good and infinitely worthy of our love, and because sin displeases Him.

44. Why is this contrition called perfect?

Because it has a perfect motive, the love of God for His own sake and on account of His perfections.

45. What is the effect of perfect contrition?

The effacing of all sin even before absolution, provided that the penitent have a desire to confess.

46. Why is the desire of confessing necessary in order that perfect contrition may efface sin?

Because the sacrament of penance is the ordinary means established for the forgiveness of sins, and therefore God wills us to have recourse to it. Hence it is an obligation to receive it, if that be possible, and it is an obligation in all cases to desire it.

47. Ought a man who, after falling into grievous sin, makes an act of perfect contrition, to go to confession at once?

This is not indispensable; it suffices if he confesses his sin at the first confession that he makes after that, out of either necessity or devotion.

If, however, he is to receive holy communion, then he is strictly bound to confess beforehand even after he has made an act of perfect contrition.

48. Is perfect contrition necessary?

It is necessary as a means of salvation for all sinners who cannot receive the sacrament of baptism or that of penance.

49. Is it easy for man to excite himself to perfect contrition?

Man cannot have perfect contrition of himself, because he can do nothing in the supernatural order without the grace of God. With this grace, however, he can easily obtain it, if he humbly prays for it.

50. Why is it not difficult to have perfect contrition?

Because we can hope for it from God's goodness, and because it is easy to conceive motives for contrition.

51. What practical conclusions should we draw from the efficacy and the necessity of perfect contrition?

1. When we have had the misfortune to offend God grievously, it is well to make an act of perfect contrition immediately, in order that we may regain that priceless

blessing of sanctifying grace which we have just lost. Nevertheless, it is proper to confess as soon as possible.

2. When in danger of death, if we cannot get the service of a priest, we should not be troubled, but we should excite ourselves to make an act of perfect charity accompanied with sorrow for our sins, and then we should put our trust in God's goodness.

3. If we are assisting a dying person who is deprived of the help of a priest, we should likewise help him to make acts of charity and contrition, reminding him that he may thus certainly obtain forgiveness for his sins, and inspiring him with lively sentiments of hope and confidence in God's infinite mercy.

Imperfect Contrition.

52. What is imperfect contrition?

Imperfect contrition, or *attrition,* is a sorrow for having offended God, which is ordinarily excited either by reflecting on the baseness of sin, or by fear of hell and of punishment.

53. Why is this contrition called imperfect?

Because it is inspired by an imperfect motive.

54. Why is it called attrition?

Because it only partially breaks the heart.

55. What is the effect produced by attrition?

It disposes the sinner to receive the grace of God in the sacrament of penance. Yet it does not of itself produce justification, because the love which it begets does not unite the sinner closely enough to God.

56. What is common to perfect contrition and imperfect contrition?

They both include a sorrow for having offended God, and they should be interior, supernatural, universal, and sovereign.

57. Wherein do perfect contrition and imperfect contrition differ?

1. In their *motives:* perfect contrition proceeds from a motive of charity; imperfect contrition has for a motive reflection on the loathsomeness of sin, or fear of hell and punishment; 2. In their *effects:* perfect contrition justifies the sinner before he actually receives the sacrament; imperfect contrition merely aids and prepares him to be justified in the sacrament of penance.

The Practice of Contrition.

58. What should we do to obtain contrition?

1. We should humbly ask it of God, the only source of all grace; 2. We should excite ourselves thereto by considering with the eyes of faith the fatal consequences of sin and especially the infinite goodness of God, whom it outrages, and the passion of Jesus Christ, who died to atone for it.

59. Must we take considerable time to conceive true contrition for our sins?

A single instant may suffice. Nevertheless, it is proper to devote to it the time that would be given to a matter of importance; lest perchance, owing to our great haste, the act be null in its substance.

60. Should we content ourselves with exciting imperfect contrition?

In practice, we ought to strive to excite ourselves to perfect contrition of heart.

61. What must we do to have perfect contrition?

To excite ourselves to perfect contrition it is sufficient to consider that sin offends God, who is infinitely holy and sovereignly good. To make an act of contrition it is sufficient to hate sin inasmuch as it is contrary to God's holiness and perfection.

ARTICLE II—CONFESSION.

1. Nature of Confession.

62. What is sacramental confession?

It is the act of accusing ourselves of our sins to an approved priest for the purpose of receiving absolution.

63. Why is confession said to be the act of *accusing* ourselves?

Because it is neither a simple narration nor an act of confidence, much less an excuse. It is an avowal of guilt.

64. Why do we say: *of our sins?*

Because in confession we should tell *sins* and nothing else; *our own sins* and not those of another.

65. Why do we say: *to an approved priest?*

Because to be sacramental the confession must be made to a minister of the Church who has power of jurisdiction.

66. Why do we say: *for the purpose of receiving absolution?*

Because confession should have the remission of sins for its end.

67. Is confession a divine institution?

Yes, for it was instituted by our Lord Jesus Christ, as may be proved from the teaching of the Church, from Holy Scripture, and from Tradition.

2. The Obligation of Confession.

68. Is confession obligatory?

Yes, for every sinner it is of obligation, both by divine precept and by ecclesiastical precept.

69. When is the divine precept of confession binding?

It is binding on the sinner of itself and directly at the hour of death and when he is in danger of death.

It is binding on the sinner by accident and indirectly: 1. When he is bound to receive the holy eucharist; 2. When he is bound to receive any other sacrament of the living, unless he is morally certain that he has perfect contrition; 3. When confession becomes a necessary means of overcoming a grievous temptation; 4. When, if he did not go to confession, he would have to remain a long time in mortal sin.

70. When does the precept of the Church oblige us?

At least once a year, as the Fourth Council of Lateran prescribes.

3. Qualities of Confession.

71. What qualities should confession possess?

It should be: humble, sincere, simple, prudent, and entire.

72. When is confession *humble?*

When the penitent accuses himself of his sins with the sentiments, the tone, and the bearing of a culprit who is confused and humbled at having offended God.

73. When is confession *sincere?*

When the penitent accuses himself of his sins just as he knows them, without augmenting them, lessening them, or excusing them; stating as certain that which is certain, as doubtful that which is doubtful, and answering frankly all the questions put him by his confessor.

It is a grievous sin to deny a mortal sin which is not yet confessed, or to accuse one's self maliciously of a grievous fault which he has not committed.

74. When is confession *simple?*

When the penitent accuses himself of his sins without introducing unnecessary details, without having recourse to subterfuge and to obscure modes of speech.

75. When is confession *prudent?*

When the penitent refrains from disclosing any thing of

another's sin without a real necessity. Such a necessity exists when the penitent cannot make known his own sin without telling the extent to which another has shared in it. But in a case like this, if he can conveniently do so, he ought to apply to a confessor who is not acquainted with his accomplice.

76. When is confession *entire?*

When the penitent accuses himself of all the mortal sins which he recalls after a serious examination, together with their number and such circumstances as change their kind.

Cases Relating to Integrity of Confession.

77. Is the accusation of venial sins necessary for the integrity of confession?

Although it is good and useful to confess them, yet it is not necessary to do so, because they do not deprive us of the grace of God.

78. What should we do, if, after a serious examination, we do not recall the exact number of our sins?

We should tell the number as nearly as possible; saying, for example: I committed such a sin about five times (from four to six times), about ten times (from eight to twelve times); or again about so many times a day, a week, a month or a year.

79. What is meant by saying that we should confess the circumstances that change the species of the sin?

This means that we should declare the particulars that add to the sin a malice that it has not of itself and thus constitute a new sin; for example, a sacrilegious theft, an adultery, a false testimony, a calumny, etc.

80. Is there any obligation to confess mortal sins that we are doubtful of having committed, and those sins of which we are in doubt as to whether they are grievous or slight?

There is no obligation to confess them; nevertheless we

are urged to do so. But in such cases, the sins are confessed not as certain, but as doubtful.

81. Is it of obligation for us to accuse ourselves of grievous sins involuntarily forgotten in a preceding confession?

Although these sins were forgiven at the same time with the sins that we confessed, yet we are obliged to accuse ourselves of them if they come back to our mind; because the forgetting of them does not exempt us from the divine precept of confessing all the mortal sins committed after baptism.

82. When are we obliged to confess these sins?

In all cases in which a forgotten sin comes back to our memory, we are bound to tell the sin at the *following* confession, whether that confession be made out of necessity or from devotion.

83. What sin does he commit who wilfully conceals a mortal sin in confession?

He commits a very grievous sin and makes his confession null and sacrilegious.

84. What causes excuse from material integrity of confession?

1. An *involuntary natural forgetting* of a sin; but there is an obligation to confess subsequently a sin that has been forgotten, if that sin is recalled to mind;

2. *Invincible ignorance,* for he who has sinned without knowing it, is as if he had not sinned;

3. A *serious loss,* either temporal or spiritual, but extrinsic to confession, which would be incurred either by the penitent, or the confessor, or another person, in consequence of telling some sin. Such would be the case if a person could not confess without being heard by some third person.

4. *Physical or moral inability,* for no one is bound to do what is impossible. This condition applies to mutes, to the dying, and to foreigners who cannot express themselves in a given language, and to those who are in immediate

danger. When the danger is passed, however, they are obliged to make a detailed confession of their sins.

Examination of Conscience.

85. What must we do to secure integrity in our confession?

We must: 1. Ask light from the Holy Ghost; 2. Examine our conscience carefully.

86. Why should we ask light from the Holy Ghost?

That we may thereby know our sins well, perceive their malice and their heinousness, and conceive real contrition for them.

87. What is an examination of conscience?

It is an attentive seeking after all the sins that we have committed.

88. Is it a serious obligation to examine our conscience before confession?

Yes, since there is a serious obligation on us of attaining as far as possible even material integrity of confession.

89. What sort of attention should we bring to our examination?

That attention which we bring to every serious and important affair. It should be in proportion to our state and capacity. When we have done what we are morally capable of doing, if our memory, intelligence, knowledge, state of health, etc., be taken into consideration, then we should judge our examination of conscience to be good.

4. Revalidation of Confession.

90. When is it of obligation to repeat a confession?

Whenever a confession is undoubtedly null. When however the nullity of a confession is in doubt, there is no obligation to make it over again, for the presumption is in favor of its validity.

91. What is the effect of a sacrilegious confession?

It makes all subsequent confessions sacrilegious, except such as the penitent might make in good faith and with the proper dispositions if he had entirely forgotten his past sacrileges.

92. Is every confession that is null also sacrilegious?

A confession is not sacrilegious unless the penitent is accountable for his own bad dispositions.

93. How should a penitent repeat a confession which he knows to be null?

If he goes this time to a different confessor, he should repeat the entire confession; if he applies to the same confessor, he may simply accuse himself in general of the sins already confessed.

5. Different Kinds of Confession.

94. How many kinds of confession are there?

1. If its frequency be considered, a confession may be annual, or made at the principal feasts, or frequent.

2. If its repetition be considered, a confession is *ordinary* if it covers those sins only that have been committed since absolution was last received; it is *general,* if it is a repetition of several confessions.

A general confession is *complete,* if it repeats all the confessions of our whole life; *partial,* if it repeats only the confessions made within a determinate period, for example, a year or two years.

95. How is frequent confession useful?

Frequent confession is very useful to the sinner for rooting out the principles of sin, and for preventing its fatal consequences. To the just man it is useful for giving him an ever increasing purity of heart, for renewing his fervor and promoting his advancement in the way of perfection.

96. When is a general confession necessary?

It is necessary as often as the penitent is morally certain

that some or all of his preceding confessions have been sacrilegious, owing to lack either of contrition or of integrity. He is then under a grave obligation to make a general confession, beginning with the first confession that he knows was bad.

97. In what cases is a general confession useful?

A complete general confession is useful, but not necessary: 1. At the principal epochs of a Christian life: before first communion, when about to choose or embrace a particular state of life, such as the priesthood, the religious profession, or marriage; 2. When a penitent who is not scrupulous is doubtful about the validity of his confessions; 3. When a penitent will derive considerable spiritual benefit therefrom.

98. Who should be forbidden to make a general confession?

All scrupulous or excessively timorous persons, because of the serious inconveniences that might result to them.

6. Manner of Confessing.

99. How should we prepare for confession?

We should keep ourselves in a state of recollection, examine our conscience, if we have not already done so, and, above all, excite ourselves to contrition.

100. What should we do when we enter the confessional?

We should: 1. Kneel down, make the sign of the cross, and say: "Bless me, Father, for I have sinned;" 2. Say the *Confiteor* as far as the words, *through my fault;* 3. Tell when we went to confession last, and whether we then received absolution and have performed the penance enjoined; 4. Accuse ourselves of our sins in the order which we followed in making our examination of conscience, in order the better to recall them; 5. When we have finished our accusation, add: "For these and for all the sins which I do not now remember, and for all the sins of my past life (espe-

cially for sins against *such a virtue* or *such a commandment* [1]) I ask pardon of God, and of you, Father, penance and absolution;" 6. Finish the *Confiteor,* and then listen attentively to the advice of the confessor.

101. Are we obliged to answer the questions asked by our confessor?

We are obliged to do so if they concern confession.

If then the confessor puts questions to us, either to supplement our examination of conscience or to understand better our evil habits or dangerous occasions, we are bound to answer him sincerely.

102. What should we do while the priest is giving us absolution?

We should remain in spirit at the feet of Jesus crucified, whose blood is cleansing our soul, and recite the act of contrition or at least make it in our heart. If we should be distracted at the time, we ought not to be troubled, provided that before confession we had contrition for our sins. This contrition has morally continued in our heart.

103. What should we do on leaving the confessional?

We should: 1. Thank God for the favor that we have received; 2. Reflect deeply upon the advice of our confessor; 3. Resolve to put it in practice; 4. Perform at once, if possible, the penance imposed on us.

104. What should we do if the confessor judges proper to refuse or defer absolution?

As the confessor refuses or defers absolution either to prevent sacrilege on the part of the penitent or to dispose him for sincere conversion or even to procure him some spiritual good, we should submit to his decision with humility and docility, accomplish what he has prescribed, and go back to him faithfully at the time indicated.

---

[1] If we have only venial sins to confess, it is well to accuse ourselves of some fault of our past life of which we truly repent, in order to make sure that our confession is valid.

ARTICLE III.—SATISFACTION.

1. Nature of Satisfaction.

105. What is satisfaction?

Satisfaction is a reparation of the insult which our sins have offered to God, or of the wrong which they have done our neighbor.

106. Are we obliged to repair the insult which our sins have offered to God?

Yes, because satisfaction is an act of the virtue of penance. It is not sufficient for us to repent of our sins; we must also chastise ourselves for them. For sin is a disorder, and he who commits it can be restored to order by punishment alone.

107. When God forgives a sin, does He not at the same time remit the punishment due to that sin?

God's forgiveness washes out the stain which sin leaves in the soul, lifts the soul from the state of guilt in which sin had cast it, and remits the everlasting punishment which every grievous fault deserves. But for the most part, it does not remit the temporal punishment for which the everlasting punishment is commuted, and which we must suffer either in this life or in purgatory.

108. What qualities should our works of satisfaction possess?

They should be *expiatory* and *medicinal;* that is to say, they should be such as to atone for past sin and to preserve from future sin.

109. Of how many kinds are works of satisfaction?

They may all be reduced to three: 1. *Prayer,* which includes all acts of religion;

2. *Fasting,* which includes all privations, and all mortifications of body or mind;

3. *Alms,* which includes all works of mercy to our neighbor.

110. How do we make satisfaction to our neighbor?

We make satisfaction to our neighbor by repairing the wrong that we have done him in his person, his honor, or his goods, and by becoming reconciled with him if we have given him offence.

2. Different Kind of Satisfaction.

111. How many kinds of satisfaction are there?

There are two: sacramental satisfaction and extra-sacramental satisfaction.

112. What is *sacramental* satisfaction?

It is the voluntary acceptance and performance of the penance imposed by the confessor to repair the insult offered to God and to expiate the temporal punishment due to sin.

113. Is the penitent obliged to perform the penance imposed by the confessor?

Yes, because the performance of the penance belongs to the integrity of the sacrament. He who does not perform the penance does not thereby invalidate the sacrament, but he becomes guilty of a fault of greater or less grievousness, according to the gravity of the penance imposed on him and the character of the sins which he confessed.

114. How should we perform our penance?

We should perform it: 1. *Exactly,* that is, just as prescribed; 2. *Promptly,* that is, as soon as it can conveniently be performed, if no particular time has been set for it; 3. *Piously,* that is, with all the care that we should bring to an act of religion.

115. What is he bound to do who has neglected to perform either all his penance or a part of it?

It is not sufficient for him to confess this; he is also bound to fulfill what he has left undone; for this penance is a debt that must be paid.

116. What should the penitent do if he should forget what his penance was?

If he can do so conveniently, he ought to ask it of the confessor again; but if the confessor has forgotten it, he is not bound to repeat his confession in order to receive another penance.

117. May a penance be commuted?

It may be commuted for just cause, not by the penitent himself, but by the confessor who imposed it, or by another approved priest without making it necessary to repeat the confession. It is sufficient if in either case the priest knows the state of the penitent at least in a confused manner. But this change or lessening of the penance should be made in confession.

118. What is *extra-sacramental* satisfaction?

It is that which is offered to God outside the sacrament of penance.

119. What must we do to make these works of satisfaction acceptable to God?

We must perform them in the state of grace and in a spirit of penance.

120. What is meant by the spirit of penance?

It is a disposition of heart which consists in uniting ourselves to Jesus Christ in every thing that He did and suffered in atonement for sin.

121. What is the effect of the spirit of penance?

It is to make every thing contribute to pay our debt of punishment to God. The least privation accepted or chosen in this spirit, the slightest humiliation, the smallest alms, the least act of patience, mildness, or mortification, offered to God in union with Christ, the victim of sin, is of great value for the atonement of our sins.

122. Can satisfaction be made by works that are not personal?

It can be made: 1. By suffrages, that is, by those works whose satisfactory merits the faithful yield to others; 2. By indulgences granted by the Church.

3. Suffrages.

123. What is meant by suffrage?

By *suffrage,* in the language of the Church, is meant any act by which we come to another's assistance, either by praying and interceding for him, or paying his debt of sin for him, thereby giving him our own satisfactory merits.

124. Is there a community of suffrages among the faithful on earth?

Yes, for they can pray and make satisfaction for one another.

125. Is there a community of suffrages between the living and the dead?

Yes, for the souls of the faithful departed pray for the living, and the suffrages of the living are useful to the dead in satisfying for the punishment due to sin.

126. What conditions should be fulfilled by him who offers his satisfactions for others?

1. He must have the intention of applying his suffrage to another; 2. He must act, or suffer, voluntarily; 3. He must be in the state of grace, if the work is satisfactory in virtue of the dispositions of him who performs it.

127. What conditions should those persons fulfill, for whom works of satisfaction are offered?

It is necessary: 1. That they be in the state of grace; 2. That they have received forgiveness for the fault for which this satisfaction is offered.

4. Indulgences.

Their Nature and Kinds.

128. What is an indulgence?

An *indulgence* is the remission in whole or in part of the temporal punishment due to actual sins whose guilt is already forgiven. This remission is made outside the tribunal of penance by a lawful minister, by the application of the treasures of the Church.

129. How many kinds of indulgence are there?

The principal kinds are: 1. The plenary indulgence and the partial indulgence; 2. The personal, the local, and the real indulgence; 3. The temporary and the perpetual indulgence.

130. What is a plenary indulgence?

A *plenary* indulgence is a remission of all the temporal punishment due to sin.

131. What is a partial indulgence?

A *partial* indulgence is a remission of a part of the temporal punishment due to sin.

This part of the punishment is reckoned by *days,* by *guarantines,* and by *years.* An indulgence of forty days, of seven years, etc., is such a remission of temporal punishment, as would have been obtained in the primitive Church by forty days, by seven years, etc., of canonical penance.

132. What is meant by a personal indulgence? by a local indulgence? by a real indulgence?

A *personal* indulgence is one that is granted directly to persons; for example, to the members of a confraternity.

A *local* indulgence is one that is attached to a place; for example, to this or that church, chapel, or altar.

A *real* indulgence is one that is attached to a portable object; for example, to a pair of beads, to a cross or a medal.

133. What is meant by a *temporary* indulgence? by a *perpetual* indulgence?

A *temporary* indulgence is one that is granted for a determinate time only.

A *perpetual* indulgence is one that is granted without restriction as to time.

Principal Indulgences.

134. Which are the most remarkable indulgences?

The indulgence of the jubilee; this is the most solemn: and the indulgence at the hour of death; this is the most important.

135. What is the jubilee?

The *jubilee* is a plenary indulgence accompanied with certain privileges, which the Pope grants to the universal Church for a specified period of time.

136. Which are the principal kinds of jubilee?

1. The *ordinary* jubilee, called also *great* or *major,* recurring regularly every twenty-fifth year; and the *extraordinary* jubilee, called also *minor,* which the Popes grant in special circumstances, as at the beginning of their pontificate or in pressing necessities of the Church.

2. The *general* jubilee, which extends to the whole world; and the *particular* jubilee, which is granted to a province, a city, or in a particular place.

137. What is the plenary indulgence *in articulo mortis?*

It is the plenary indulgence which the Church grants the sick who are at the point of death.

Power of the Church in Reference to Indulgences.

138. Has the Church received from Christ the power to grant indulgences?

Yes, it is of faith that the Church has received this power.

139. Who are they that have power, in the Church, to grant indulgences?

This power belongs to none but pastors; that is, to the Pope and the bishops who, being established by the Holy Ghost to rule the Church of God, are therefore dispensers of its spiritual treasures.

The Pope, as supreme pastor, is the dispenser of all the treasures of the Church, and may grant all kinds of indulgence to all the faithful.

No bishop can exercise this power except under restriction and within his diocese.

140. What is requisite in order that the granting of an indulgence be valid?

Two things are necessary: 1. An end that is pious and pleasing to God, such as the conversion of unbelievers, the extirpation of heresy, the exaltation of holy Church, the cessation of a public scourge, the building of a basilica, the foundation of a hospital, etc.; 2. A work fitted to attain the end; as prayer, fasting, or alms.

Conditions Requisite for the Gaining of Indulgences.

141. What conditions are requisite for the gaining of indulgences?

The *conditions* requisite for gaining indulgences may be reduced to three: to be in the state of grace, to have at least the virtual intention of gaining the indulgences, and to perform exactly and in their entirety all the works prescribed.

142. What is necessary in order that indulgences may be applied to the souls in purgatory?

1. That they be applicable to the faithful departed; 2. That he who gains them have the intention of so applying them; 3. That he be in the state of grace, at least at the end of the last work prescribed.

143. What special conditions are required for gaining the jubilee indulgences?

There are several special conditions. They are always stated in the bull announcing the indulgence. However, confessors generally receive power to commute most of the prescribed works in favor of those who cannot perform them.

144. What are the dispositions ordinarily required of a dying person in order to gain the plenary indulgence?

1. He should receive the sacraments, or, if he cannot do this, he must at least be contrite; 2. He should invoke the holy name of Jesus at least in his heart, if he cannot do so by word of mouth; 3. He should accept death with submission to God's will and in atonement for his sins.

CHAPTER XIII.

EXTREME UNCTION.

1. Extreme Unction in General.

1. What is extreme unction?

Extreme unction is a sacrament instituted by our Lord Jesus Christ for the spiritual and corporal solace of the sick.

2. Why is this sacrament called extreme unction?

Because it is the last of the holy unctions that are made on the faithful. The first is made at baptism; the second, at confirmation; the last, in a dangerous illness.

3. When did Our Lord institute extreme unction?

According to the most probable opinion, He instituted it after His resurrection, at the same time with the sacrament of penance, of which it is the consummation and complement.

4. What is the remote matter of extreme unction?

It is oil of olives blessed by the bishop or by a priest delegated for this purpose by the Pope.

5. What is the proximate matter of extreme unction?

It is the anointing, by the minister of this sacrament, of the organs of the five senses, in the form of a cross.

6. Where should these unctions be made?

The first five unctions are made on the eyes, the ears, the nostrils, the mouth and the hands. The anointing of the feet and that of the reins are not necessary for the validity of the sacrament. The Roman Ritual dispenses with them in certain cases.

When danger of death is imminent, a single unction, preferably one on the forehead, may suffice, with the general formula prescribed by the Ritual. But, if the patient survives the crisis, the sacrament must be repeated at once conditionally, because it is not certain that the sacrament is valid when given by a single unction.

7. Why is the anointing of the five sense-organs commonly regarded as necessary for the sacrament?

1. Because the five senses being the windows through which death enters the soul, and the instruments of the threefold concupiscence, each of these must receive the sacred unction in order that the sin of which it was the occasion, and the remains of that sin, may be effaced.

2. Because the anointing of these organs consecrates the patient wholly to God as a victim of expiation.

8. What is the form of extreme unction?

It consists in the words pronounced by the priest at each anointing: *Through this holy unction and of His most tender mercy, may the Lord pardon thee whatsoever sins thou hast committed, by sight* (or *by hearing,* or *by smell,* or *by taste and speech,* or *by the sense of touch,* or *by thy feet*).

2. Administration of Extreme Unction.

9. Who may be the minister of extreme unction?

It is of faith that only a priest can be the minister of this sacrament.

10. Can every priest administer this sacrament validly?

Yes, because, for the valid administration of this sacrament, the power of order is sufficient; the power of jurisdiction is not necessary.

11. May every priest administer this sacrament lawfully?

He cannot do so lawfully except in a case of necessity. For only those who have ordinary or delegated jurisdiction are lawful ministers of extreme unction. Such are the bishop in his diocese, the pastor in his parish, and all those to whom they delegate this pastoral function.

12. What are the requisite conditions for receiving extreme unction validly?

There are three conditions requisite for receiving extreme unction validly: the subject must be baptized, he must have attained the use of reason, and he must be in danger of death from sickness or old age.

13. May extreme unction be administered to the aged?

It may be administered to those who have arrived at such an extreme old age that they are liable to die at any moment, although they may have no special sickness or infirmity; for their great age with its attending loss of strength may itself be regarded as a sickness.

14. Must a person be in immediate danger of death in order to receive extreme unction?

It suffices if there really is danger of death, or if this is the opinion formed either by the physicians or by persons of experience.

15. Is it a grievous fault to wait until the sick person is in the last extremity before having this sacrament administered to him?

"It is .... a very grievous sin to defer the holy unction until, all hope of recovery now lost, life begins to ebb and the sick person is fast verging into a state of insensibility."

16. May extreme unction be repeated?

1. It may be repeated as often as a Christian relapses into sickness with serious danger of death.

2. It may be repeated even during the same sickness, if the danger of death disappears after the reception of the sacrament, but subsequently reappears.

17. What are the requisite dispositions for receiving extreme unction with profit?

These are of two kinds: one of the dispositions is of precept, the others are dispositions of propriety.

18. What disposition is of precept?

The state of grace; for extreme unction is a sacrament of the living. Therefore the sick person is bound to confess if he finds himself in the state of mortal sin. If he cannot go to confession, he should make an act of perfect contrition.

Nevertheless, the common teaching is that attrition is sufficient to dispose a patient who is in the state of sin to receive, through the sacrament of extreme unction, forgiveness for the sins which he is unable to confess.

19. What are recommended as dispositions of propriety?

1. Great confidence in God, because we may hope for every thing from His power, His goodness, and His mercy; 2. Perfect submission to the will of God, for the will of God is eminently holy, just, and good.

20. Is absence of an actual intention an obstacle to the reception of extreme unction?

An habitual, and even an interpretative, intention suffices for the reception of the sacrament.

Extreme unction is not refused even to those who have lived with little conformity to the laws of Christ, provided that before losing consciousness, they have given no sign of irreligion or impiety. The reason is that we may suppose that grace has touched their heart, and that, were they able to speak, they would express a desire to receive the helps of religion.

21. What things should be prepared when extreme unction is about to be given to a sick person?

It is necessary to prepare a table, covered with a white linen cloth. On this should be placed a crucifix, a plate containing seven pieces of cotton or some similar material, to wipe the parts of the body that have been anointed with holy oil, some bread crumbs and some water to enable the priest to purify his hands after administering the sacrament, and a wax candle which is lighted and held near the priest, while he is anointing the sick man.[1]

22. What are the principal ceremonies to be observed in administering extreme unction?

If the state of the patient allows it, the priest addresses him some words of pious admonition, and then he recites several prayers prescribed by the ritual. After this, he makes the unctions, during each of which he pronounces the words of the sacramental form. Then he concludes with various prayers, in which he asks the full effect of the sacrament in behalf of the sick man.

23. How should the sick man conduct himself while he is receiving extreme unction?

He should, as far as possible, join in the prayers of the priest, have great confidence in the mercy of God, and generously offer Him the sacrifice of his life, if such be God's adorable will.

24. What should they do who are present during the administration of the sacrament?

They should pray for the sick man, either by joining in the liturgical prayers, or by reciting the Seven Penitential Psalms and the Litany of the Saints, or by offering some other prayer of their own choice.

---

[1] When the ceremony is completed, the material used to wipe the anointed parts and to purify the priest's fingers is thrown into the fire. This material consists of the pieces of cotton, the bread crumbs, and the water.

3. Necessity of Extreme Unction.

25. Is extreme unction necessary as a means of salvation?

No; for man can be saved by penance, and extreme unction is only the complement of penance.

26. What sort of obligation is there to receive extreme unction?

It is a grievous sin for a sick man: 1. To refuse to receive extreme unction out of contempt or in such a way as to give scandal; 2. To refuse it when he is in the state of mortal sin and cannot receive the sacrament of penance.

27. What is the duty of the sick person's relatives?

They are bound to make it easy for him to receive extreme unction at a suitable time, in order that he draw all the benefits of the sacrament. It is very wrong for them, under the idle pretext of sparing the feelings of the patient, to wait until the last extremity before warning him and preparing him to receive the sacrament.

28. What should a Christian do when he perceives that he is seriously ill?

He should lose no time in sending for the priest. He thus removes all embarrassment from his family or his associates, and he is not then exposed to the danger of being deprived of extreme unction or any part of its benefits.

4. Effects of Extreme Unction.

29. What are the effects of extreme unction?

The effects are two kinds: some concern the soul, others have to do with the body.

30. What effects concern the soul?

According to the Council of Trent: 1. Extreme unction confers sanctifying grace; 2. It remits sin; 3. It effaces the remains of sin; 4. It consoles and strengthens the soul.

31. What effects does extreme unction produce in the body?

Extreme unction relieves the sufferings of the sick man, and even restores him to health when God judges that advantageous to his soul.

32. What sentiments should the sick person entertain after being anointed?

1. Lively gratitude to God for all his benefits; 2. Filial abandonment to the divine will; 3. An ardent desire of beholding God in His glory.

33. How should we assist a person in his last moments?

We should redouble our zeal for the salvation of his soul. We should frequently offer him the crucifix to kiss, excite him to confidence in God, suggest pious aspirations, repeat the ever blessed names of Jesus, Mary, and Joseph, and, as the last moment draws near, recite the prayers for the recommendation of a departing soul and the prayers for the agonizing.

CHAPTER XIV.

THE SACRAMENT OF HOLY ORDERS.

1. The Sacrament of Holy Orders in General.

1. What is holy orders?

Holy orders is a sacrament which makes those who receive it share in the priesthood of Christ, and gives them the power and the grace to discharge their sacred duties worthily.

2. Under what circumstances did Our Lord institute the sacrament of holy orders?

Our Lord advanced the Apostles gradually to the functions of the priestly ministry. First He placed them above the disciples; on Holy Thursday He gave them power to consecrate His body and His blood; after His

resurrection. He conferred on them the power to remit and to retain sins; He then ordered them to preach and to baptize; and finally He communicated to them the powers that He Himself had received from His Father.

3. Has the sacrament of holy orders only one matter and only one form?

No, the matter and the form vary with the different orders.

In a general way, the *matter* consists in the presentation of the liturgical objects indicating the functions proper to the order in question, and for some orders it includes the imposition of hands by the bishop. The *form* consists in the words which accompany either the imposition of hands or the presenting of the objects, and by which the bishop confers the powers belonging to the order.

4. What is the matter for the order of the priesthood?

The matter of this order is twofold. One matter is certainly necessary, viz., the imposition of the bishop's hands. The other is probably accessory, viz., the handing of a chalice containing wine and of a paten with a host.

5. What is the form of this order?

1. The prayer of consecration which the bishop offers when he imposes his hands; 2. The words which he pronounces when he presents the chalice and the paten: "Receive power to offer sacrifice to God and to celebrate Mass as well for the living as for the dead."

2. Different Degrees in Holy Orders.

6. How many different orders are there?

There are seven. Four are *minor* orders; viz., those of porter, lector, exorcist, and acolyte: and three are *major* orders; viz., those of subdeacon, deacon, and priest. The priesthood comprises the dignity of simple priest and that of bishop.

7. What is the principal difference between the major orders and the minor orders?

The major orders, which are also called *sacred orders,* refer directly to the functions of divine worship and especially to the eucharist. They bind the subject to continence and to the daily recitation of the divine office. The other orders refer only indirectly to the eucharist, and they do not impose the obligation of continency and of reciting the office.

8. What ceremony serves as a preparation for receiving orders?

An ecclesiastical ceremony known as *tonsure,* which consists in cutting a little hair from the head of the person who is thereby admitted to the clerical state.

9. What rights are conferred by tonsure?

Tonsure gives the right: 1. To wear the ecclesiastical dress in public, and to wear in church the habit proper to the choir, viz., the surplice; 2. To enjoy certain privileges reserved to ecclesiastics.

10. What is meant by minor orders?

By minor orders are meant those orders which are so many steps preparatory to the reception of major orders.

11. What powers do they confer?

They confer the power of performing certain lower functions in church.

To-day most of these functions are exercised by mere laymen. But the following two are an exception to this practice: 1. The blessing of bread and of the first fruits, which may be performed by the *lector;* 2. Exorcisms, which are now reserved to the bishop or to some priest authorized by the bishop.

12. What power does the order of *subdeacon* confer?

The order of *subdeacon* gives power to present the chalice at the altar, to sing the Epistle at solemn Mass, and to wash the altar linen.

13. What power does the order of *deacon* confer?

The order of *deacon* confers power to wait immediately upon the priest at solemn Mass, to sing the Gospel, to preach the word of God, to carry the sacred host, to give solemn baptism in case of necessity and with permission, and also in case of necessity to give holy communion.

14. What power does the order of *priest* confer?

The order of *priest* gives power to celebrate Mass, to absolve the faithful from their sins, to administer the sacraments except those of holy orders and confirmation, to preach and to preside over the assemblies of the faithful, and to bless persons and objects, provided that the blessing be not reserved to bishops.

15. How many degrees are comprised in the priesthood, or sacerdotal order?

There are two degrees: the *priesthood* properly so called, and the *episcopate*. In both bishop and priest the order of priesthood is one and the same, but it is possessed in greater fullness and perfection by the bishop. Nevertheless, the common opinion, which may even be regarded as certain, admits that the episcopate is a distinct order, and that it imprints a special character.

16. What power does the order of the episcopate confer?

It confers the plenitude of the priesthood, and, in particular, it gives the subject the power: 1. To administer confirmation and holy orders; 2. To be judge of faith and morals for his diocesans without excluding appeal on their part to the Pope; 3. To assist with deliberative voice at councils; 4. To consecrate the holy oils, and also churches, altars, and sacred vessels; 5. To anoint kings and queens; 6. To administer the temporalities of his church; in a word, to do whatever is not reserved to the Holy See.

17. Does the Pope possess a power of order superior to that of a bishop?

No, for the sovereign pontificate is not a special order. All bishops are equals of the Pope in the episcopal character and in the powers that follow therefrom. But immediately after his election and even before his elevation and consecration, which is not a sacrament, the Pope has, by divine right, as bishop of Rome and successor of St. Peter, the primacy of honor and of jurisdiction over the universal Church.

18. Is there not another power, besides that of order, to be noted in the ministers of the Church?

There is also the power of *jurisdiction,* viz., the power given to a subject by his superior, enabling him to exercise a spiritual function lawfully.

19. Wherein does the power of jurisdiction differ from that of order?

In this: 1. The power of jurisdiction is conferred by a superior, and the power of order by the sacrament; 2. The power of jurisdiction may be limited and revoked by legitimate authority, whereas the powers of order cannot be lost.

3. Administration of the Sacrament of Holy Orders.

20. Who is the minister of this sacrament?

Only the bishop is the ordinary minister of this sacrament.

21. May not a mere priest confer some orders?

When delegated for the purpose by the Pope, he may confer tonsure, minor orders, and probably subdeaconship. Similarly abbots have the privilege of conferring tonsure and minor orders on their religious subjects.

22. From what bishop may a candidate receive orders?

He should receive them from his own bishop, unless he has a written permission from him to be ordained by another bishop.

23. What are the requisite conditions for receiving the sacrament of orders *validly?*

There are three: 1. Only men can receive the sacrament of orders; 2. The subject must be baptized and confirmed; 3. He must have at least the intention of receiving orders.

24. What are the requisite conditions for receiving this sacrament *lawfully?*

They are of two kinds; some are requisite on the part of the subject; the others, on the part of the ordination.

25. What are the requisite conditions on the part of the subject?

1. Canonical age; 2. Canonical title; 3. Exemption from all irregularity; 4. The free election of the bishop; 5. The state of grace.

26. What is the age required for minor orders?

Minor orders are administered to subjects who are making their course of theology.

27. What age is required for major orders?

The candidate for subdeaconship must have begun his twenty-second year; for deaconship, his twenty-third year; for the priesthood, his twenty-fifth year. The candidate for the bishopric must have completed his thirtieth year.

28. What is meant by canonical title?

By a canonical title is meant the assurance of an honorable subsistence for him who wishes to receive holy orders.

29. What is an irregularity?

It is a canonical hindrance which excludes a man from the ecclesiastical state.

30. What is meant by the election of the bishop?

It means his free choice and acceptance of a candidate for orders. It is this choice which determines the right of the candidate to be ordained.

31. What qualities in the candidate are required to determine the choice of the bishop?

1. A right intention; 2. A fitness resulting from the gifts of nature and grace; 3. Probity of life and sufficient science.

32. What is the mind of the Church on vocation to the priesthood?

The doctrine of the Church is, that vocation to the priesthood in no way consists, at least as a necessary and ordinary condition, in the aspiration of the subject, or in the invitation of the Holy Spirit.

33. Why is the state of grace requisite for receiving holy order worthily?

Because holy orders is a sacrament of the living.

34. What are the requisite conditions on the part of the ordiuation if the sacrament is to be received lawfully?

These refer either to the time at which the ordination is conferred, or to the interval that should be observed between the different orders.

35. When do the ordinatious generally take place?

They generally take place on an Ember Saturday, or on Saturday of the fourth week of Lent, or on Holy Saturday.

36. What intervals are to be observed between successive orders?

According to the prescriptions of the new Code, there should be an interval of at least three months between two major orders, and a year between the minor orders and sub-deaconship. For minor orders the Council did not determine the interval, but contented itself with ordering that some interval be kept between two successive orders. This period the bishop can shorten.

37. Which are the important ceremonies in ordaining priests?

1. The act by which the bishop clothes the candidates with the vestments proper to the priesthood; 2. The consecration made on the palm of each hand of the can-

didates; 3. An imposition of hands with these words: *Receive the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.*

4. Effects of the Sacrament of Holy Orders.

38. What are the effects of this sacrament?

There are four effects: 1. It confers the power to exercise the sacred functions. This is called the power of order.

2. Like all the other sacraments of the living, it increases sanctifying grace.

3. It confers a special sacramental grace; that is to say, it confers that habitual grace which gives the right to the actual graces necessary for the discharge of the functions proper to each order.

4. It imprints an indelible character on the soul, and hence it can be rereived but once.

5. Obligations of the Sacrament of Holy Orders.

39. What obligations are imposed by the sacrament of orders?

The sacrament imposes the obligation of leading a holy life, and from the time of receiving subdeaconship, of reciting the divine office daily and of observing celibacy.

40. Is ecclesiastical celibacy a lawful institution?

Yes; because it is founded on the example of Christ and of His Apostles, on a custom universally received from apostolic times, and on very ancient sanctions of Councils and of the Fathers of the Church.

41. Have Catholic laymen any duties to the sacrament of holy orders?

Besides those duties to their ecclesiastical superiors which are imposed by the fourth commandment of God they ought: 1. To hold the eminent dignity of the priest in high esteem; 2. To favor ecclesiastical vocations by

their alms; 3. Never to turn aside from the clerical state those whom God calls thereto, and never to urge any one to enter the ecclesiastical state if he has no vocation to that life; 4. To pray, especially on the ember days, that God may give good priests to His Church.

CHAPTER XV.

MATRIMONY.

1. The Sacrament of Matrimony in General.

1. What is the sacrament of matrimony?

Matrimony is a sacrament instituted by our Lord Jesus Christ to sanctify the lawful union of man and woman and to give them the graces necessary for their state.

2. Who instituted marriage?

God Himself instituted it in the garden of Eden when He created Eve and gave her to Adam for a companion; and Jesus Christ raised it to the dignity of a sacrament.

3. When did Christ institute the sacrament of matrimony?

According to some theologians, He instituted it at the wedding in Cana; according to others, He instituted it when He sanctified the indissolubility of marriage; or when He was about to ascend to heaven and was speaking to His Apostles of matters referring to the state of the Church.

4. In what do the matter and the form of this sacrament consist?

According to the common teaching of theologians, the *matter* of this sacrament consists in the mutual consent of the contracting parties to give themselves to each other; the *form* consists in their mutual consent to take each other.

5. What is requisite that this consent be valid?

It should: 1. Be true, interior, and mutual: whoever would feign consent would not enter into a true marriage;

2. Be expressed by outward signs; otherwise it could not be known and accepted by each of the parties; 3. Refer to the present and not to the future, to distinguish marriage from an engagement or promise of marriage; 4. Be deliberate and voluntary: because the marriage contract has something serious for its object, and entails serious obligations.

6. Is the consent of their parents requisite for the valid marriage of the contracting parties?

It is defined that this consent is not requisite for the validity of marriage. Any impediment which the civil law establishes, can affect only the civil consequences of the marriage, since the marriage contract itself does not fall within the jurisdiction of the State.

2. Attributes of Marriage.

7. How many attributes has marriage?

It has two: unity and perpetuity, or indissolubility.

8. In what does the unity of marriage consist?

It consists in the union of one man with one woman.

9. Why is unity of marriage prescribed by the law of God?

To secure peace and union in the family, and also the education and the future of the children.

10. Is it lawful to contract several marriages successively?

Although a second marriage is less perfect than the state of widowhood and is often attended with many inconveniences, yet it has always been considered lawful by the Church.

11. In what does the indissolubility, or perpetuity, of marriage consist?

It consists in this, that the bond of marriage can be broken by nothing but the death of either party.

12. Why does God forbid divorce, *i. e.*, the breaking of the marriage bond?

Because of the numberless evils that follow divorce.

13. Has the civil power the right to grant a divorce between Christians?

No, because whatever concerns the substance of Christian marriage lies above and beyond its sphere. Every law that favors and sanctions divorce is an impious law and is prejudicial to society, because it is in opposition to the law of God and the law of the Church, and because it contributes to the ruin of both the family and the State.

14. Can the Church permit the parties to separate?

It is of faith that the Church has this power; but even when she exercises it, the bond of marriage still subsists, although the parties are dispensed from living together and possessing their goods in common.

15. What reasons make such separation lawful?

1. Mutual consent, originating in a just cause, for example, a desire of one of the parties to enter religion; 2. A serious danger to soul or body; 3. The certainty that one of the parties has committed adultery.

3. Administration of Marriage.

16. Who is the minister of the sacrament of marriage?

The contracting parties are the ministers, for nothing but their mutual consent will secure the end that Christ proposed when He raised marriage to the dignity of a sacrament. The priest, however, is an indispensable witness and gives the nuptial blessing.

17. Who may marry?

Any baptized person who is free from impediment, whether of the natural law, or the divine law, or ecclesiastical law.

18. **Is there any law that makes marriage obligatory?**

Although marriage is necessary to give children to the Church, as holy orders is necessary to supply it with pastors, yet there is no law prescribing marriage for those who do not desire it, and who prefer to live in continence.

19. **Is the state of virginity or celibacy preferable to that of marriage?**

Yes, virginity is preferable to marriage, because they who vow virginity or celibacy more closely resemble Our Lord and are free to consecrate themselves to the service of God and of their neighbor.

20. **Is it possible to keep virginity?**

It is certain that with the grace of God a person can observe inviolable chastity during his whole life; and God prepares this grace for every Christian that asks it of Him and strives to correspond to it.

21. **What are the requisite dispositions for a worthy and profitable reception of the sacrament of matrimony?**

Some of these dispositions are remote and some are proximate.

22. **What are the remote dispositions?**

1. Preparation for the married state by a virtuous Christian life; 2. Prudence in the choice of the person to whom one is to be united by a bond that only death can break; 3. Purity of intention, which consists in having no other view in marrying but that of pleasing God.

23. **Why did God institute marriage?**

God instituted marriage to give children to earth and elect to heaven; to make the joys and the trials of married life a means of sanctification; to procure for the man and the woman united in lawful marriage a companionship both sweet and strengthening, and likewise mutual assistance. These then are the views that Christians should have in marrying.

24. What are the proximate dispositions?

The *proximate* dispositions are: Sufficient knowledge of the truths of religion and of the obligations of the contracting parties, the state of grace, decency and modesty in celebrating the wedding.

25. Why is the state of grace necessary?

Because matrimony is a sacrament of the living. Whoever receives it in the state of mortal sin commits a sacrilege and deprives himself, until he is reconciled with God, both of the sacramental grace and of the helps derived therefrom.

In order, then, not to draw down the curse of God upon him and his, a person should, if he has lost it, recover God's grace either by perfect contrition, or by a good confession. The latter is the surer means.

It is very useful to receive holy communion also, in order to secure a greater abundance of the necessary grace.

26. How is marriage celebrated?

The priest begins the ceremony by addressing some words to the couple, reminding them of the importance of this sacrament and of their principal obligations. He then questions them as to their mutual consent. After this, he bids them join their right hands, and he pronounces this formula: *I join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost.*

Then he sprinkles them with holy water, and blesses the wedding ring, which the husband places on the ring finger of his wife's left hand. The ceremony ends with a prayer in which the priest begs of God that the married couple may be faithful to each other.

27. What is special to the Mass which is offered up after the marriage?

After the *Pater noster* and at the end of the Mass, the priest turns towards the bridegroom and bride, who are

kneeling before the altar, and recites formulas of nuptial blessing.

These blessings are not given when the marriage takes place within the *forbidden times.*

4. Impediments to Marriage.

28. What is meant by an impediment to marriage?

It is an obstacle to the lawfulness of a marriage.

29. How many kinds of impediment are there?

There are two kinds: *diriment* impediments, which render the marriage null, and *prohibitory* impediments, which make it unlawful.

30. Has the Church the power to establish impediments to marriage?

It is of faith that the Church has this power, because it is the province of the Church to regulate whatever concerns the administration of the sacraments; and to determine and to apply the moral law.

31. What is the aim of the Church in establishing these impediments?

1. To protect sound morals; 2. To maintain the honor of marriage; 3. To prevent such unions as but too often have unfortunate consequences.

32. To whom in the Church does the power of establishing impediments to marriage belong?

Only the Pope can establish diriment impediments; but bishops can establish certain prohibitory impediments.

33. Has the civil power the right to establish diriment impediments?

It has no right to legislate on the sacraments, and hence cannot establish diriment impediments between the faithful. It can, however, do so between infidels, since the latter do not belong to the Church.

34. What right does the civil power possess in regard to marriage?

It has no right except over the civil effects of marriage; that is, it has no control except over the settlement of the property of both parties, the succession of the children, and other like effects that pertain to its authority. But it has no right either to declare valid a marriage that is null in the eyes of the Church, or to pronounce null a marriage that is really valid.

35. Are we to follow the prescriptions of the civil law concerning marriage?

If this law is opposed neither to faith nor to morals, it is proper to obey it in order to avoid grave inconveniences and to secure the civil effects of marriage.

36. Which are the principal diriment impediments?

1. *Lack of age* or *of intelligence* or *of liberty;* 2. *Error concerning the person* of the contracting party, which occurs when one of the parties believes that he is marrying a different person from the one present; 3. The *bond* resulting from an existing marriage, or from a solemn vow of chastity, or from sacred orders; 4. *Natural* or *legal relationship* within certain degrees, and likewise the *spiritual relationship* which godfathers and godmothers contract with the person baptized; 5. *Affinity*, or the relationship which husband and wife contract each with the brothers, sisters, uncles, aunts, ... of the other; 6. *Difference of religion*, *i. e.*, between a person baptized in the Catholic Church or converted to the Church from heresy or schism, and one not baptized; 7. *Clandestinity*,

or secrecy, when the parties do not get married in the presence of their own parish priest or a priest delegated by him, and two or three witnesses.

37. How many prohibitory impediments are there?

There are four *prohibitory* impediments: 1. The *prohibition of the Church*, which may be either general or particular; 2. The *forbidden times*, from the first Sunday of Advent to the day after Christmas and from Ash Wednesday to the day after Easter Sunday; 3. A *simple vow of virginity, of perfect chastity*, to enter religion, and to take holy orders.

38. What is a particular prohibition?

It is a prohibition to marry in a particular case, emanating from the bishop or the parish priest. Such a prohibition might be made if there were reason to suspect a diriment impediment to the marriage of the parties concerned, or if they were ignorant of the things necessary for salvation, etc.,

39. What is a general prohibition?

It is a prohibition to contract marriage: 1. With a heretic; 2. Without having the banns published; 3. Without the consent of one's parents.

40. Why does the Church forbid marriage between Catholics and heretics?

Such a marriage is called a *mixed* marriage. The Church forbids it because of the dangers to which it exposes the Catholic party and the children born of this union. There is reason to fear that both will meet with difficulties in practicing their religion, and thus grow weak in the faith or even lose it entirely and consequently merit everlasting damnation.

41. To whom is the power of permitting mixed marriages reserved?

To the Pope, who authorizes these marriages for none but weighty reasons.

42. What is meant by the banns of marriage?

The *banns* are public proclamations warning the faithful of a marriage to be contracted by determinate persons.

43. Why is it that the banns are published?

In order to discover whether there are any impediments to the marriage.

44. Are the faithful bound to make known any impediments of which they may be aware?

Yes, this is a strict duty of religion and of charity: they would commit a grievous fault if they would knowingly fail in this point.

45. If the parties marry without the consent of their parents, is their marriage lawful?

In many cases it is grievously unlawful, because it is the duty of parents, and consequently their right, to counsel and direct their children in an affair of such great importance. It is only when the opposition of their parents is evidently unjust, that children would not be guilty of disobedience in so marrying.

46. When did the new Marriage Legislation according to the decree of the Congregation of the Council go into effect?

It went into effect on Easter Sunday, 1908.

47. What does the new law require for the validity of marriage?

It requires: 1. That every marriage be contracted before the Bishop, or the parish priest (or a priest duly delegated), provided the Bishop or the parish priest has jurisdiction over the *place* in which the marriage is performed; 2. That every marriage be contracted in the presence of at least *two* witnesses besides the priest officiating; 3. That the presence of the priest having juris-

diction be voluntary and that he ask and receive the consent of the parties contracting marriage.

48. What consequences follow from this legislation?

1 Every priest having faculties can *validly* assist at marriage within the *limits of his own parish,* and can marry *validly within the limits of his own parish* not only his own parishioners but also people from other parishes and other dioceses, provided there be no diriment impediment. A marriage performed by a priest, without being duly delegated, outside the limits of his own parish is null and void; 2. Neither a priest of another diocese, nor a clergyman authorized only to say mass, can *validly* perform a marriage without first securing the requisite delegation from the Bishop or the parish priest of the place where the marriage is to be performed; 3. The presence of *only one* witness will render the marriage null and void.

49. What further is necessary to make the marriage *licit* or *lawful?*

1. The priest must satisfy himself that the parties are free from canonical impediment, and if they come from another diocese that they bear letters attesting their freedom to marry; 2. The priest should marry only his own parishioners, that is, those who, for at least one month have resided within the parish limits; 3. Those who are not parishioners the priest is not to marry without the express permission of the pastor or the Bishop of either party, preferably of the bride, unless there be an urgent reason to proceed without it; 4. When the parties who desire to marry are strangers having no fixed abode, the priest should obtain the requisite permission from his Bishop.

50. What, then, do the faithful need to know about present marriage legislation?

1. No marriage is *valid* unless it is performed by a priest duly authorized, and before at least two witnesses; 2. A marriage performed between two Catholics, or between a Catholic and a baptized non-Catholic, by a civil magistrate, alderman, notary public, or Protestant minister, is henceforth null and void; 3. No marriage is *licit* or *lawful* unless performed by the pastor of the bride or by a priest delegated by him or the Bishop of the diocese; 4. Those of the faithful who are of marriageable age, or who may be contemplating marriage in the near future, should secure positive and correct information as to the date and place of their baptism.[1]

Power of Dispensing from Impediments.

51. Can the Church dispense from impediments to marriage?

The Church can dispense from impediments of ecclesiastical law, such as blood relationship in collateral line and spiritual affinity, etc., but not from impediments of natural and divine law, such as error, violence, the bond of previous marriage, etc. As to this latter class, the Church can do nothing but proclaim that an impediment does or does not exist in certain circumstances.

---

[1] Extraordinary Cases.—1. When neither the Bishop nor the pastor nor a priest delegated by either can be had, and danger of death is imminent to either or both the parties, a marriage may be contracted validly and licitly before any priest and two witnesses, if the death-bed marriage be necessary to relieve conscience and legitimatize any offspring there may be.

2. If neither the Bishop nor the pastor nor a priest delegated by either can be had, and this difficulty should last for a month in any one place, marriage may be validly and licitly contracted by formal declaration of consent made by the contracting parties in the presence of two witnesses without *any* priest assisting.

52. Who in the Church has the power of dispensing from impediments to marriage?

The Pope can dispense from all ecclesiastical impediments whether annulling or prohibitory, throughout the whole world.

Bishops can dispense from certain annulling impediments in their diocese in cases determined by canon law or by indults which they have received from the Pope. They can also dispense from prohibitory impediments except such as arise from a vow of perpetual chastity, from a vow to enter religion, and from difference of religion between a Catholic and a heretic.

53. Why does the Church ordinarily impose an alms when she grants a dispensation?

It is with a view both to lessen the number of requests for dispensation, and to make compensation by a good work for the breaking of a salutary law.

This alms is called a *componend,* and varies according to the means of the future man and wife. It is reserved exclusively for good works. If the parties are unable to offer this alms, the dispensation is drawn up gratuitously, but the charges for forwarding must be paid.

54. What should those parties do who do not discover an impediment until after their marriage?

If the impediment is certain, they should live in continency until they have obtained a dispensation and have rehabilitated their marriage.

5. Effects of Marriage.

55. What are the effects of the sacrament of marriage?

Some of these effects concern the married couple; others concern their children.

As far as the parties themselves are concerned, the sacrament of marriage: 1. Increases sanctifying grace

in those who receive it worthily; 2. Confers on them a sacramental grace that aids them to fulfill properly their duties as man and wife, and as Christian parents; 3. Confirms the unity and the indissolubility of the marriage contract.

As far as the children are concerned, the sacrament of matrimony renders them legitimate, and subjects them to parental authority.

6. Obligations of Marriage.

56. What are the obligations imposed by the sacrament of marriage?

They are of several kinds; 1. The obligations common to both the contracting parties; 2. The obligations proper to each of them; 3. Their obligations to their children.

57. What are the mutual obligations of the contracting parties?

They should love each other with a faithful, chaste, patient, devoted and supernatural love.

58. What are the special duties of a husband?

He should exercise worthily the authority that he holds from God, treat his wife with gentleness and respect, and provide for all her legitimate needs.

59. What are the special duties of a wife?

She ought to be submissive to her husband, devoted, vigilant and industrious in the discharge of her domestic duties, and modest and simple in attire.

60. What are the duties of a married couple to their children?

They should give them a Christian education; they should call to mind the account which they will have to render to God for them, and, at the same time, the fact that in laboring for the salvation of their children, they work for their own salvation.

CHAPTER XVI.

THE SACRAMENTALS.

1. Nature of Sacramentals.

1. What are sacramentals?

Sacramentals are external rites and things established and consecrated by the Church to produce effects chiefly spiritual.

2. Why are these rites and things called sacramentals?

Because they have a certain resemblance to the sacraments, and because several of them are made use of in administering sacraments or in different ways bear some relation to them.

3. Wherein do the sacramentals resemble the sacraments?

In this, that they are symbolic rites and things that signify and produce spiritual effects.

4. Wherein do the sacramentals differ from the sacraments?

They differ from them both in institution and in efficacy: 1. They are not of divine institution; 2. They do not produce spiritual effects of themselves, but only in virtue of the prayers of the Church and the dispositions of those who make use of them; 3. They do not confer upon us such an abundance of supernatural favors as do the sacraments.

2. Different Kinds of Sacramental.

5. How many kinds of sacramental are there?

There are six principal kinds: 1. Prayer; 2. Holy water; 3. Blessed bread; 4. The *Confiteor;* 5. Alms; 6. Liturgical blessings.

6. What sacramentals are included under the head of prayer?

1. The Lord's Prayer, or indeed any prayer prescribed

by the Church or offered up in a church, especially in a church that has been consecrated; 3. Solemn religious processions of the clergy and the faithful.

7. What is holy water?

Holy water is a mixture of salt and water sanctified by the prayers of the Church and intended for the pious use of the faithful.

8. What use may we make of ordinary holy water?

It is proper for us: 1. To assist at the *Asperges,* or sprinkling of holy water, on Sundays; 2. To take holy water when we enter a church and to make the sign of the cross with it; 3. To keep some at home as a preservative against evil: 4. To sprinkle it on our bed before retiring, saying the invocation: "By the sign of the cross, deliver us from our enemies, O Lord;" 5. To sign ourselves with holy water in time of temptation; 6. To sprinkle it with faith upon the sick and in places infested with disease.

9. Besides ordinary holy water, what other kinds of blessed water are there?

Baptismal water and the water used in consecrating and in reconciling churches. The former is blessed by the priest on the vigil of Easter and of Pentecost; the latter is blessed by the bishop.

10. What is blessed bread?

It is bread sanctified by the prayers of the Church. It reminds us of the bread and wine that in the first ages of the Church were blessed (but not consecrated), and then distributed under the name of *eulogiæ,* or blessings, to those of the faithful who had not received communion. It also reminds us of the *agape,* or the meal which the first Christians used to take together as a sign of their union and their charity. Hence blessed bread symbolizes the union of peace and charity which should exist among the faithful.

11. In what does the sacramental of the *Confiteor* consist?

It consists in the general confession or solemn public avowal of our sins which is made at the beginning of Mass and at the office of Prime and of Compline.

12. In what does alms as a sacramental consist?

It consists in any work of mercy, whether corporal, like the giving of alms to the poor, or spiritual, as in teaching a person to pray to God, or in teaching catechism, visiting the sick, etc. Besides their own proper merit, good works have a special virtue due to God's promises.

13. What is a liturgical blessing?

It is an ecclesiastical ceremony which, by invoking the name of God, confers on a certain person or a certain object, either transitorily or permanently, a religious title to divine protection or to the exercise of worship.

14. How many kinds of blessing are there?

There are several kinds: 1. Blessings of *invocation,* which consist in invoking divine protection on certain persons, or in making certain things instruments of divine protection for such persons as are to make use of them; and *constituting* blessings, which consist in elevating either persons or things from the profane to the sacred state, so that the profanation of such persons or things entails the malice of sacrilege;

2. *Simple* blessings which are given without any solemnity, such as the blessing of a table before sitting down to eat, or the private blessing of objects of piety; and *solemn* blessings which are given with a certain display of ceremony;

3. Blessings reserved to the Pope; such as the blessing of *Agnus Dei's,* of palliums, etc.; blessings reserved to bishops, as in the consecration of churches and chalices, the blessing of sacred vessels, of priest's vestments, etc.; and the blessings belonging by right to mere priests, such as the nuptial blessing, the blessing of water, bread, houses, fields, etc.

3. Effects of the Sacramentals.

15. What are the effects of the sacramentals?

In virtue of the prayers of the Church, they may: 1. Obtain actual graces; 2. Remit the venial sins for which we have either an explicit or an implicit sorrow; 3. Remit the temporal punishment due to sins already forgiven; 4. Produce even temporal effects, when divine Providence sees fit, as the driving out of devils, in a case of possession or obsession; cure or relief in sickness, and the cessation of scourges like famine, pestilence, war, tempests, etc.

16. Do the sacramentals produce their effects infallibly?

No, if we except the effects produced by constituting blessings. For the salutary effects of the sacramentals depend, on the one hand, on the prayers of the Church, which God cannot always grant, especially when they refer to temporal effects; and on the other hand, on our own dispositions.

17. With what dispositions should we receive the effects of the sacramentals?

We should: 1. Conceive a sincere sorrow for all our sins, even the least; 2. Be penetrated with a lively faith, a profound humility, and great confidence in God.

SECTION III.

The Liturgy.

CHAPTER XVII.

THE LITURGY IN GENERAL.

1. General Notions Concerning the Liturgy.

1. What is the liturgy?

The *liturgy* is the collection of rites and ceremonies by means of which the Church expresses and manifests the religion by which she is united to God.

2. What is meant by rites and ceremonies?

A *ceremony* is a liturgic act; a *rite* is a way of performing this act. It often happens, however, that the terms are used interchangeably.

3. What name is given to the laws that govern the exercise of the liturgy?

They are called *rubrics*. The Church attaches great importance to their observance, because they maintain uniformity of divine worship, preserve Catholic dogma, and manifest the unity of the faith, hope, and charity which hold all the faithful together as members of one family.

4. Of what importance is the liturgy?

"The liturgy is the principal instrument of Christian tradition. It is at once very pleasing to God, very useful to the Church, very instructive and very consoling for the faithful" (Bossuet).

5. Why is the liturgy very pleasing to God?

It is very pleasing to God, because it is pure, universal, and perpetual praise.

6. In what way is the liturgy very useful to the Church?

It is useful to the Church, because it is a rule of faith, a theological topic, a bond of unity, and the official depository of Catholic dogma.

7. How does the liturgy instruct the faithful?

It instructs the faithful by reminding them every year of the principal dogmas of religion and the principal precepts of a Christian life.

8. How is the liturgy a source of consolation to the faithful?

It unceasingly reminds them of the perfections of their Father in heaven, and likewise of their divine adoption and their immortal destiny.

2. History of the Liturgy.

9. What is the origin of the liturgy?

Like religion, it goes back to the origin of mankind.

10. Which are the principal liturgical acts to be found under the patriarchal regime?

The principal acts, under the patriarchal regime, consisted particularly of the offering of sacrifice, the dedication of places in which the Lord had manifested His presence, and the raising of altars.

The precise and determinate character of these different practices leads us to believe that God Himself specially revealed them.

11. What form did the liturgy take under the Mosaic law?

Under that law it passed its infancy, and thus took a determinate form which it retained to the coming of the Redeemer. God chose a priesthood, and gave directions

to Moses concerning every detail of the sacrifices, the feasts, and the ceremonies.

12. Who perfected the Mosaic liturgy?

The Mosaic liturgy was perfected by Jesus Christ. After fulfilling all the prescriptions of the old law, He established, on the eve of His death, the eucharistic sacrifice, the centre of the new liturgy; and He invested His Apostles with the necessary powers for carrying on His work to the end of time.

13. Are liturgical rites of very ancient institution in the Church?

The principal liturgical rites go back to the time of the Apostles. Among them may be mentioned: the eucharistic sacrifice, the altar, lights, the collect, the reading of the epistles and the gospels, the offering of bread and wine, the preface, the sanctus, the canon, the Pater, the kiss of peace, etc.

14. Did the Apostles fix all the prescriptions of the liturgy?

They determined the fundamental points. Then each century brought its tribute to the cycle of the liturgy.

15. How were the prescriptions of the liturgy preserved during the first ages of the Church?

They were preserved by Tradition.

16. What name did the apostolic liturgy receive in the course of ages?

It was called the *Roman Liturgy,* because it has always been preserved and developed by the Roman pontiffs.

3. Different Kinds of Liturgy.

17. Are there many liturgies?

There are several. They are divided into two classes: the Eastern liturgies and the Western liturgies.

18. Which are the principal Western liturgies?

The principal Western liturgies are: 1. The *Roman*

liturgy, going back to the time of St. Peter; 2. The *Ambrosian* liturgy, still followed in the Church of Milan; 3. The *Mozarabic* liturgy, observed in Spain from the seventh century to the end of the eleventh, when it was replaced by the Roman liturgy; 4. The *Gallican* liturgy, followed in Gaul to the time of Pepin and Charlemagne.

19. What liturgy should be followed in the West?

The Roman liturgy, except in case of a special concession granted by the Pope.

It is in virtue of such a concession that several religious orders have preserved particular liturgies, these being two hundred years old at the time when St. Pius V. published his bull ordering a return to Roman unity.

4. Liturgical Books.

20. Which are the principal books of the Roman Liturgy?

The Missal, the Breviary, the Ritual, the Pontifical, the Ceremonial of Bishops, and the Martyrology.

21. What does the Missal contain?

The *Missal* contains the prayers and ceremonies of the Mass.

22. What does the Breviary contain?

The *Breviary* contains the divine office which all those who are in sacred orders are obliged to recite every day in the name of the Church.

23. What does the ritual contain?

The *Ritual* contains the sacred rites to be observed in administering the sacraments and in other ecclesiastical functions.

24. What does the Pontifical contain?

The *Pontifical* describes the ceremonies and the functions reserved to bishops, such as the blessing of the holy oils, the consecration of churches, altars, sacred vessels, the

administration of the sacraments of confirmation and holy orders, etc.

25. What does the Ceremonial of Bishops contain?

The *Ceremonial of Bishops* sets forth the ceremonies to be observed in cathedrals and in collegiate churches, and, to a certain extent, in other churches also.

26. What does the Martyrology contain?

The *Martyrology* contains a catalogue of the saints whom the Church commemorates from day to day, and an encomium on their virtues. After every new canonization, the necessary additions are made.

27. Why are these liturgical books written in Latin?

1. To preserve the liturgy from the variations that so often take place in living languages; 2. To emphasize the unity and the perpetuity of the Catholic faith.

28. Are there any liturgical books for the use of the faithful?

The faithful have for their use books written in the vernacular, compiled from those mentioned above; such as *Books of the Hours, Roman Missals, Manuals of Prayer,* etc. They should be approved by the bishop.

Besides these, there are office books, with musical notation, for chanters. These books are ordinarily divided into two parts: the *Gradual* for *Mass,* and the *Vesperal* or *Antiphonary* for the evening offices. But the chant proper is not the same in all places; it often varies with the diocese.

5. Liturgical Chant.

29. What is the most expressive form of liturgical language?

It is the chant executed by the clergy and the people.

30. Is chanting in liturgical service a very ancient custom?

It was in use in a very remote antiquity. In the Church's infancy, it was nothing more than a psalmody whose mod-

ulations were borrowed from the Hebrews, the Greeks, and the Romans. It was subsequently perfected, St. Ambrose and St. Gregory the Great contributing most to this result.

31. What did St. Gregory do for liturgical chant?

St. Gregory, the real creator of liturgical chant, completed the work of St. Ambrose, by modifying the ancient melodies in accordance with the laws of harmony and arranging them according to the requirements of the divine office. Indeed so true is this that Benedict XIV. could say: "The *Gregorian Chant* is the chant of the Church."

32. What are the characteristics of the Gregorian chant?

The Gregorian chant is simple, easily executed, and therefore, truly popular; serious, adding to the expression of the words, never obscuring them or distorting them; full of sweetness, unction, and majesty.

33. Who have been opposed to liturgical chant?

The enemies of the Church's doctrine: Arians, Protestants, and Gallicans.

CHAPTER XVIII.

CHURCHES.

1. Churches in General.

1. What is a church?

It is a public edifice set apart for divine worship, in which the faithful assemble for the offering up of sacrifice, for the reception of the sacraments, and for taking part in other religious ceremonies.

2. Were churches in use from the beginning of Christianity?

In the time of the Apostles, there were undoubtedly oratories in which the faithful assembled to assist at divine

service. This is attested by St. Paul in the following passage: "I hear that when you come together in the church, there are divisions among you."

Even before the reign of Constantine, so far as circumstances allowed, places of assembly were appointed wherever the faith had penetrated. In times of persecution, any place whatever might serve for divine worship, whether it were forest, cave, private house, or even prison. The faithful even assembled in subterranean chapels, like the Catacombs of Rome.

3. May the holy sacrifice of Mass be celebrated elsewhere than in a church?

No; canon law forbids it except in certain determinate cases.

4. Are there several kinds of church?

Yes; there are basilicas, metropolitan churches, cathedrals, collegiate churches, parish churches, chapels of ease, churches of religious orders, and churches of associations, or confraternities.

5. Why do basilicas hold the first rank?

Basilicas hold the first rank because of their dignity and their privileges. There are two kinds: *major* or larger basilicas, and *minor* or smaller basilicas.

6. What is a metropolitan church?

A *metropolitan* church is one that is the seat of an archbishop.

It may be of three kinds: a *simple* metropolitan, a *primatial,* or a *patriarchal* church, according as the archbishop is simply a metropolitan, or is a primate, or a patriarch.

7. What is a cathedral?

A *cathedral* is a church that is the seat of a bishop.

8. What is a collegiate church?

A *collegiate* church is one the clergy attached to which form a chapter apart from the cathedral.

9. What is a parish church? What is a chapel of ease?

A *parish* church is one that is served by a rector, or pastor. A *chapel of ease,* as its very name indicates, is one that is a help to the parish; here the divine service is held for the convenience of those who live too far away from the parish church.

10. Is there any particular form that is assigned to churches?

The liturgy assigns none. As a matter of fact, the form of churches has varied considerably.

The Emperor Constantine gave to the Christians for divine worship several of the basilicas or *praetoria* in which justice used to be administered. The churches erected at that time and even subsequently often took the form of these edifices, which was found to be very convenient. It consisted of a rectangle, terminating ordinarily in a semicircle on the side directly opposite the entrance. The principal change made was the adding to its symbolism of a *transept* to give the basilica the form of a cross.

11. What kinds of architecture have been adopted for churches?

The principal styles of architecture are the Roman, characterized by full semicircular arches, and the Gothic, characterized by ogives, or pointed arches.

12. What condition must be fulfilled before the divine mysteries may be celebrated in churches?

The churches must be consecrated, or at least blessed, by a solemn rite.

13. Why does the Church consecrate and bless her houses of worship?

The Church blesses and consecrates them to set them apart for the sacrifice of the Mass, and to remind the faithful how holy they ought to be in order to communicate and thereby become living temples of Jesus Christ.

2. Bells.

14. Of what means does the Church make use to announce her solemn functions and to call the faithful to her services?

She ordinarily makes use of the ringing of bells. This custom was introduced into the West at least in the sixteenth century; and into the East, in the ninth.

15. How were the faithful summoned in times of persecution?

They were summoned by some signal or notice agreed upon, as by one of the three crowings of the cock. To this fact is traced the custom of putting a cock on the belfry.

16. Of what did the Church subsequently make use?

She made use of instruments of wood called *clappers*. The use of such instruments has been retained during the last three days of Holy Week.

3. Cemeteries.

17. Where are the bodies of the faithful placed after death?

In a plot of consecrated ground called the cemetery. It is considered to be an annex of the church.

18. What is the meaning of the word cemetery?

Cemetery signifies a place of sleep or rest. "With Christians," says St. Jerome, "death is not a death, but a state of sleep which we call slumber."

19. How does the Church express this consoling thought?

By chanting at the very moment of burial, the words of our Saviour Himself: "I am the resurrection and the life; he that believeth in Me, although he be dead, shall live, and every one that liveth and believeth in Me, shall not die forever."

20. Can a cemetery be profaned?

Yes, and the causes of canonical profanation are the same as in the case of a church.

CHAPTER XIX.

LITURGICAL OBJECTS.

1. The Altar.

1. What is included under the name of liturgical objects?

Under the name of liturgical objects are included: the altar, the liturgical vessels, the chalice linens, and liturgical substances.

2. What is an altar?

An *altar* in the general sense of the term, is a small monument of stone or wood on which a priest offers up the holy sacrifice. It is composed of the altar-stone and its support, of steps which lead up to it, and of shelves rising from the altar table. A tabernacle generally rests upon the centre of the table.

In the strictly liturgical sense, an altar is a consecrated stone on which the host and the chalice are placed during the celebration of Mass.

3. How many kinds of altar are there?

Altars may be divided into: 1. Fixed and portable altars; 2. Privileged and non-privileged altars.

4. What is meant by a fixed altar? by a portable altar?

A *fixed* altar is a table of stone (granite, marble, slate, etc.), which is joined and secured to its support, and which is consecrated in its place by the bishop.

A *portable* altar is only an *altar-stone*. It is consecrated and then placed in an altar table.

5. What is a privileged altar?

A *privileged* altar is one to which is attached a plenary indulgence applicable to those of the faithful departed for whom the priest there says Mass.

6. What should the altar contain?

In the interior of a fixed altar, or in the hollow called the sepulchre or tomb, made in one of the sides of the altar-stone, relics of several martyrs should be placed.

7. To whom does the power of consecrating altars belong?

It belongs to the bishop alone. Nevertheless, the power may be granted to priests by the Pope; as, for example, to missionaries in localities where there are no bishops.

8. When does an altar lose its consecration?

1. When the relics have been taken away; 2. When the sepulchre of the relics has been broken; 3. When, if the altar be fixed, the table has been separated from the body of the altar; 4. When the altar-stone or, in the case of a fixed altar, when the table has been broken.

9. Which are the principal accessories of the altar?

1. The altar cloths; 2. The crucifix; 3. The lights; 4. The tabernacle; 5. Reliquaries and statues of saints.

10. With how many cloths should the altar be covered?

It should be covered with three clean cloths of hemp or linen, blessed by a bishop or by a priest empowered to do so. The outer cloth should be longer than the others and should reach to the ground on each side. The other two are shorter and may be replaced by one cloth folded in two.

11. Why does the Church require that the altar be covered with three cloths?

1. In order that, if the Precious Blood should be spilled, it might be absorbed by the linen, which is very easily purified; 2. Because the altar is the *table* of the Lord, at which the most delicious meats are served; 3. In order that we may call to mind the linen in which the dead body of the Saviour was wrapped.

12. What should be placed on the altar when the priest says Mass?

Since the altar is another Calvary on which Christ is im-

molated, the Church expressly orders that a cross be placed on it, at least during the celebration of Mass. The cross should bear a figure of Christ and be sufficiently large to be seen by the celebrant and the people.

13. What do the lights at the altar comprise?

They comprise the candles and the sanctuary lamp. The candles should be of *wax*. There must be at least two at a low Mass; and at least six, at a high Mass. It is of strict obligation to keep a lamp fed with olive oil [1] burning day and night before the Blessed Sacrament.

14. What is the tabernacle?

The *tabernacle* is a kind of coffer or chest made of wood, marble, or metal, having a door with lock and key, and containing the sacred species.

It should be blessed by the bishop or by a priest delegated by him.

15. How should the interior of the tabernacle be arranged?

The tabernacle should be lined with white silk and should contain a corporal on which the ciborium and the lunette may rest. The corporal may be replaced by a pall. The outside of the tabernacle should be covered with a veil either white or of the color required by the office of the day, unless the tabernacle is sculptured, or gilded, or adorned with precious stones.

16. Is it proper to adorn the altar with reliquaries and statues?

Yes, it is eminently proper, particularly on great festivals, to adorn the altar with reliquaries and statues of saints, and also with flowers. But they should not be placed either over the tabernacle or before the door of the tabernacle.

When the Blessed Sacrament is exposed on the altar, reliquaries and statues should be taken away or at least veiled.

---

[1] Nevertheless, the bishop can permit the use of another vegetable oil, or even of a mineral oil if the church is very poor.

2. Liturgical Vessels.

17. What is meant by liturgical vessels?

This is the name given to the vessels used in divine worship. Some of them are consecrated or simply blessed; the others are not.

18. Which of these vessels are consecrated or blessed?

The chalice and paten, the ciborium, the lunette and the ostensorium.

19. What is the chalice?

The *chalice* is the cup used to hold the wine for consecration. At the beginning and at the end of Mass it is covered with the chalice veil, an ornamented cloth made of silk of the color required by the office of the day.

20. What is the paten?

The *paten* is a small round and slightly concave dish, which covers the mouth of the chalice. It is used by the priest at the offering of the bread, at the breaking of the host, and at the communion.

21. Of what material should the chalice and the paten be made?

They should be made of either gold or silver; but if made of silver they should be lined with gold.

The base of the chalice may be of another material.

22. By whom should the chalice and the paten be consecrated?

By the bishop; but they may be consecrated by a priest if he has special faculties from the Pope.

23. When do chalices and patens lose their consecration?

1. When they are regilded; 2. When they are broken or notably deteriorated; 3. When the cup of the chalice has been broken off from the base.

24. What is the ciborium?

The *ciborium* is a vessel in which the hosts destined for the communion of the faithful are preserved.

It should be surmounted with a small cross, and covered with a veil of white silk. Most diocesan statutes prescribe that the ciborium should be of the same material as the chalice.

25. What is the lunette ?

The *lunette,* so called because of its form, is a kind of case or box containing the sacred host that is to be placed in the ostensorium. It should be fitted inside with two rings to keep the sacred host from touching the two crystals between which it is placed.

26. What is the ostensorium ?

The *ostensorium,* or *monstrance,* is the sacred vessel in which the Blessed Sacrament is exposed for the adoration of the faithful. It should be surmounted with a cross.

27. Should the ciborium, the ostensorium, and the lunette be blessed ?

The ciborium and the lunette should be blessed by the bishop or by a priest whom he delegates. It does not seem to be obligatory to have the ostensorium blessed.

28. Who may touch the sacred vessels ?

When they contain the consecrated species, no one but a priest or a deacon can touch them, except in a case of necessity, without being guilty of mortal sin.

When they are empty, laymen cannot touch the sacred vessels without becoming guilty of venial sin, unless they have a reasonable motive for so doing or have been authorized by the bishop. The ostensorium is an exception, for when it does not contain the lunette, it may be handled by a layman.

29. What liturgical vessels are not blessed ?

The cruets, the censer, and the incense-boat, the aspersorium and the aspergill, the altar-bells, and the ablution vessels.

3. The Chalice Linens.

30. Which are the chalice linens?

The chalice linens properly so called are: the corporal, the pall, and the purificator.

31. What is the corporal?

The *corporal* is a square piece of linen or hemp which the priest spreads out upon the altar at the offertory if the Mass be solemn; otherwise, before the Mass. Upon it he places the host and the chalice, the bread and the wine that are to be changed into the body and blood of Jesus Christ. It commemorates the winding-sheet in which the Saviour was buried.

32. Where is the corporal kept when not spread out on the altar?

It is kept in a square case called the *burse*. This is generally made of silk or cloth of silver. Its color varies with the office of the day.

33. What is the pall?

The *pall* is a piece of linen or hemp, used to cover the mouth of the chalice.

34. What is the purificator?

The *purificator* is a piece of linen or hemp which is used to purify the chalice, and also the lips and the fingers of the celebrant, after the ablutions.

35. Who has the right to bless the chalice linens?

The bishop or his delegate has the right to bless corporals and palls. An ordinary priest may bless purificators, but it is not of obligation to bless them.

36. May any person whatever touch the chalice linens?

Laymen are forbidden to touch them without permission if they have been used at Mass and have not yet been washed by ecclesiastics.

37. What cloth, not blessed, does the priest also use at Mass?

The *lavabo* towel, with which he dries his fingers at the *Lavabo,* after the offertory.

4. Liturgical Substances.

38. Which are the principal liturgical substances?

The principal liturgical substances are: wax, oil, balsam, water, salt, bread, wine, and incense.

39. What is incense?

Incense is a perfume, or the material whence the perfume comes, which is burned in certain religious ceremonies.

40. Of what is incense an emblem?

It is an emblem of: 1. *Adoration,* the worship of latria paid to God and to the Word incarnate in the holy eucharist; 2. *Prayer,* which ascends to God like the smoke of incense; 3. *Grace,* which Christ diffuses in souls, like the sweet odor which incense diffuses in the church.

41. Does the Church incense anything besides the holy eucharist?

The Church also incenses: 1. Relics and images of saints, out of honor for God who has crowned the saints in heaven and as a sign of devotion to them; 2. Her ministers, to honor Jesus Christ in their person; 3. The faithful, living and dead, to honor in them the Christian character received in baptism.

CHAPTER XX.

LITURGICAL VESTMENTS.

1. What is to be understood by liturgical vestments?

By liturgical vestments we are to understand either *ecclesiastical vestments* or *sacred ornaments.*

1. Ecclesiastical Vestments.

2. Which is the principal ecclesiastical vestment?

The *soutane,* or *cassock,* a robe reaching down to the feet, fastened in front and having long sleeves. For priests and inferior clerics, it is *black;* for bishops, it is *violet;* for cardinals, it is *red;* for the Pope, it is *white.*

3. What is the costume for bishops?

It consists of a violet soutane with a calotte (or zucchetto), a mantelletta, and a biretta of the same color; a black hat lined with green, and having a green band and green tassels; a gold pectoral cross containing relics of martyrs or rather of the true cross; and a gold ring, the symbol of union with his Church.

4. What is the costume for cardinals?

It consists of a purple soutane, with a red biretta, hat, and zucchetto; and a gold ring set with a sapphire.

5. What is the costume for the Pope?

It consists of a white soutane and a zucchetto of the same color, with a red hat; red slippers embroidered with gold; the pectoral cross which contains a relic of the true cross; a red *cappa magna* with gold-lace; and the ring of the fisherman.

2. Sacred Vestments.

6. What is meant by sacred vestments?

By sacred vestments, or ornaments properly so called, we are to understand the vestments which the ministers of the Church wear in the discharge of their ecclesiastical functions. These ornaments are of various kinds according as they are for the use of priests, or other inferior ministers, or for bishops or the Pope.

7. Which are the vestments of the priest?

The amice, the alb, the girdle, the maniple, the stole,

the chasuble, different veils, the cope, the surplice, and the biretta.

8. What is the amice?

The *amice* is a rectangular piece of linen which the priest allows to rest for a moment on the top of his head and then places on his neck and shoulders. After adjusting it, he crosses the strings upon his breast, passes them behind, and then ties them in front.—It is a sign of protection, and denotes the helmet of salvation.

9. What is the alb?

The *alb* is a tunic of white linen which envelops the priest's whole body.—It is an emblem of innocence.

10. What is the girdle?

The *girdle,* or *cincture,* is a cord of hemp, linen, or silk, which serves to keep the alb in place about the waist of the priest.—It calls to mind the cords wherewith Our Lord was bound in His Passion, and it symbolizes the virtue of continence or chastity.

11. What is the maniple?

The *maniple* is a strip of cloth, of the same material as the stole, and worn on the left arm. It has three crosses, one in the middle and one at each of its extremities.—It is a sign of sorrow and is an emblem of the service which the priest has vowed to God.

12. What is the stole?

The *stole* is a band of cloth worn round the neck and reaching down to the knees. It is ornamented with three crosses, one in the middle and one at each of its extremities. Bishops always wear it pendant; priests cross it on their breast when they say Mass; deacons wear it transversely over the left shoulder.—It is the sign of priestly power.

13. What is the chasuble?

The *chasuble* is a vestment which the priest puts on over

the other vestments when he is going to celebrate Mass. —It is a figure of the yoke of the Lord.

14. Which are the principal veils worn in the sacred functions?

The principal veils are: 1. The humeral veil, which the priest wears in processions and at benediction of the Blessed Sacrament; 2. The offertory veil, which the subdeacon wears during a part of solemn Mass.

15. What is the cope?

The *cope* is a cloak which imparts a certain solemnity to processions and benedictions of the Blessed Sacrament, and to certain other solemn processions and blessings, to the *Asperges* before high Mass, to Vespers, to funeral services including the absolution at the end, etc.

16. What is the surplice?

The *surplice* is a shortened alb with wide sleeves, worn by all clerics when they are assisting in the choir or performing certain functions. It may also be worn by laymen and choir-boys.—It is an emblem of the purity and holiness of life that should distinguish clerics.

17. What is the biretta?

The *biretta* is a square cap with three corners rising from the crown and generally with a tassel attached where these corners meet. It is prescribed by the Rubrics for certain sacred functions.

18. What vestments are worn by inferior ministers?

Those ministers who have tonsure and minor orders wear the surplice only. In certain circumstances, however, they may put on the cope. Subdeacons and deacons wear the amice, the alb, and the maniple; subdeacons also wear a tunic and deacons a dalmatic.

19. What ornaments are to be worn by bishops in their sacred functions?

The ornaments to be worn by bishops in the exercise of

their sacred functions are: Stockings and sandals of the color for the day, the tunicellas, the pectoral cross, gloves, the ring, the mitre, the crosier, the rochet, the *cappa magna* (a large mantle of violet wool or silk with a train and a hood), and the mozetta or violet cape. Archbishops have the *pallium,* a band of white wool with six black crosses worked on it, which is worn on the shoulders, and from which hang two strings of the same material, one in front and the other behind.—For those prelates who wear it, it is a symbol of zeal and of humility, for it recalls the lost sheep which the good shepherd laid upon his shoulders.

20. What ornaments are reserved for the Soverign Pontiff?

The ornaments reserved for the Pope are, for choir office, a lace rochet, a mozetta of red velvet or satin bordered with ermine, and a stole of red velvet or satin. In solemn office, he wears the falda, the cope with the pectoral, the phanon, the pallium, a special ring called the pontifical ring, and the precious mitre or the tiara, formed of three crowns placed one above another. He uses a hand cross in place of the crosier.

21. Are there any liturgical colors prescribed for the sacred ornaments and vestments?

Some vestments, like the amice, the alb, and the veil to be used at Benediction of the Blessed Sacrament must always be white; but the ornaments proper should be of the color required for the Office and the Mass of that day.

22. What colors are allowed in the Roman Church?

The liturgical colors used in the Church of Rome are: *white,* as a symbol of innocence, joy, and glory; *red,* as an emblem of martyrdom and of ardent charity; *green,* to express hope; *violet,* to represent sadness and mortification; and *black,* as a sign of mourning.

23. Should the sacred ornaments be blessed?

The sacred ornaments should be blessed by the bishop

[1] Blue is allowed in Spain for the Office and the Mass of the Immaculate Conception Gold may sometimes replace white, red and green

or by a priest whom he delegates. They lose their blessing when it is morally impossible to use them any longer. Then they should be burned to prevent any profane use of them.

CHAPTER XXI.

CEREMONIES OF MASS.

1. Qualities of Mass.

1. What are the various qualities of Mass from the liturgical point of view?

From the liturgical point of view, a Mass may be: 1. Either conformed or not conformed to the office of the day; 2. The Mass of the liturgical time or season, or of a feast; 3. Sung or not sung.

2. What is meant by a Mass conformed to the office of the day?

It is the Mass of the mystery or of the saint whose commemoration the priest makes in reading the breviary for that day. Like the office to which it corresponds, the Mass may be of double, semi-double, or simple rite; a Mass of the Sunday, of the feria, or of a vigil, or of an octave.

3. What Masses do not conform to the office of the day?

Votive Masses and Masses for the Dead.

A *votive* Mass is one which a priest may say either of his own volition or at the request of others, on certain days.

4. What is a Mass of the liturgical season?

It is a Mass celebrated in conformity with the office of the time; that is, with the office which is to be recited at that particular part of the ecclesiastical year. Such is the Mass for a Sunday of Advent or for a Sunday after Pentecost.

5. What is the Mass of a feast?

The Mass of a feast is a Mass which is celebrated in

honor either of Our Lord or the Blessed Virgin or a saint.

Of the Masses in honor of saints, some are proper either wholly or in part, and the others are common to a whole class of saints.

6. How are Masses that are sung divided?

They are divided into *solemn* Masses and Masses that are simply *sung,* according as they either are or are not celebrated with deacon and subdeacon.

7. What name is given to Masses that are not sung?

They are called *low,* or *private,* Masses.

2. Ceremonies Proper to Mass.

8. What is meant by the ceremonies of Mass?

By the *ceremonies of Mass* are meant the exterior acts, the prayers, and readings, which accompany the divine sacrifice.

9. Why has the Church instituted these ceremonies?

To add to the majesty of the Mass and to enable the faithful to understand better both its nature and its excellence.

10. Are the words of the Mass always the same?

Some of them are always the same; they constitute the *Ordinary* of the Mass. The others vary with the season and the feast; they form the *Proper* of the Mass.

11. Into how many parts may Mass be divided?

It may be divided into six parts: 1. The preparation; 2. The instruction; 3. The oblation; 4. The canon, or rule of consecration; 5. The communion; 6. The thanksgiving.

First Part: Preparation.

12. What does the first part of the Mass comprise?

It comprises: 1. The prayers said at the foot of the al-

tar; 2. The Introit; 3. The *Kyrie eleison;* 4. The *Gloria in excelsis;* 5. The Collects or prayers.

13. What is the signification of these prayers?

In the prayers which he recites at the foot of the altar, the priest expresses sentiments of fear on approaching God's majesty, but also those of confidence and of desire to go up to the altar. Then he confesses his sins, in order to obtain forgiveness for them and to present himself before God free from all stain.

The *Introit* announces the subject of the mystery or of the feast which the Church is going to solemnize by offering up the holy sacrifice. It likewise calls to mind the ardent longings of the patriarchs of old for the coming of the Redeemer.

In the *Kyrie,* the priest, in imitation of the choirs of angels, invokes three times each of the three persons of the Blessed Trinity.

The *Gloria in excelsis* is a hymn of joy containing praise to the three divine persons, and a supplication to the great Victim about to be sacrificed on the altar.

The Collects embody the essence either of the spirit and the grace of the mystery, or of the virtues of the saint, that the Church wishes to honor.

14. What should we do during the first part of the Mass?

We should remain in a state of deep humility, inwardly confess our sins to God and ask His pardon with a humble and contrite heart. At the *Gloria* we should adore Jesus Christ coming into the world, and, together with the whole Church, we should thank Him for so great a blessing.

Second Part : The Instruction.

15. What does the second part of the Mass comprise?

It comprises: 1. The Epistle; 2. The Gradual, the Tract, the Alleluia, and the Prose; 3. The Gospel; 4. The Credo.

16. What do these portions consist of?

They are, for the most part, instructions drawn from Holy Scripture, by which the Church reminds the faithful of their duties and urges them to enter into the spirit of the liturgy, or of the feast which she is celebrating.—The *Credo,* or Creed, is an abridgment of the truths which we are to believe, an admirable summary of the lessons, in the Epistle and the Gospel, which the Church has just been giving the faithful.

17. Which is the most solemn of the readings at the Mass?

The *Gospel,* because the Gospel represents Jesus Christ whose history and whose words it contains. It is for this reason that the faithful stand out of respect while it is read. At the beginning of it they make the sign of the cross upon their forehead, their mouth, and their breast, to show that they will never be ashamed of the word of God, that they are ready to confess it everywhere, and that they desire to conform their lives to its teaching.

18. What immediately follows the Gospel?

At the parish Mass the *sermon* follows. This term, as commonly used, includes: 1. The announcement of the feasts or the days of fast or of abstinence to be kept during the week, the publication of marriages, prayers for the living and the dead, etc.; 2. The instruction given to the faithful by explaining either the Gospel or some portion of the catechism, or by developing a subject called for by circumstances.

19. With what dispositions should we assist at the second part of the Mass?

We should make acts of faith on the truths contained in Holy Scripture, and principally on those which the Church then calls to our mind. We should also ask the light to appreciate these truths and the grace to relish them.

Third Part: The Oblation.

20. What does the third part of the Mass comprise?

This part, which is really the beginning of the sacrifice proper, comprises: 1. The preliminaries of the oblation; 2. The oblation proper; 3. The ceremonies that complete the oblation.

21. What are the preliminaries of the oblation?

They are the offertory, the presentation, at the altar, of bread and wine and sometimes, at the parish Mass, of blessed bread. They remind us that formerly the faithful used to offer the bread and wine for the sacrifice, and afterwards partake of it in holy communion.

22. What do the ceremonies of the oblation call to mind?

They remind us that we should offer ourselves as living victims to accomplish the will of God.

23. What do the ceremonies that complete the oblation call to our minds?

In these ceremonies the priest prays God to bless both the offering and those who make it to Him. After his example, the faithful should go to the Lord "in the spirit of humility and with a contrite heart," and offer Him the same prayer.

24. With what dispositions should we assist at the Mass?

We should bring to it dispositions of immolation, offering to Jesus Christ our body with its senses as a victim to be entirely consecrated to Him, and likewise all the difficulties which we will have to meet during the day.

Fourth Part: The Consecration.

25. What does the fourth part of the Mass comprise?

It comprises: 1. The Preface, or introduction to the Canon; 2. The Canon itself, the rule of consecration.

26. What is the signification of these ceremonies?

The *Preface* reminds us of the prayer of thanks which Our Lord offered in the Supper room, when He took bread to change it into His body, and wine to change it into His blood.

The *Sanctus* reminds us of the exclamations of the people at the triumph of the Saviour, and invites us to receive with like greetings of blessing Him who is about to sacrifice Himself for us.

The *Canon* contains the rites and prayers of the consecration. It is the essential part of the Mass, for it is in this that Jesus Christ offers Himself as a victim for us.

27. How are the prayers of the Canon divided?

They are divided into three parts: the prayers that precede the consecration, those that constitute the very formula of consecration, and those that follow the consecration.

28. What is the purpose of the prayers of the Canon that precede the consecration?

In these prayers, the priest beseeches the Lord to accept graciously the offering which he is making in the name of the Church. He prays for the faithful and their pastors, and recommends to God the persons for whom he is offering the holy sacrifice. He begs the help of the Church triumphant, and, last of all, he invokes the almighty power of God upon the bread and wine, to change them into the body and blood of Our Lord.

29. What should we do during this time?

We should join with the angels in paying homage to God and in praying to Him for the Church, for our relatives and our friends.

30. What is the character of the prayers of consecration?

They reproduce the history of the Last Supper. The priest represents Jesus Christ, and through him Our Lord speaks. When the priest says, *For this is My body,* the

bread becomes truly the body of Jesus Christ. When he says, *For this is the chalice of My blood....*, the wine becomes the blood of Jesus Christ.

After each consecration the priest makes a genuflection before the Victim of the altar, whom he adores. Then he raises the host high enough to allow the assembled faithful to see and adore it in union with himself.

31. What is the signification of the prayers following the consecration?

In these prayers the priest, first of all, offers the holy Victim to the majesty of God in order to acknowledge His sovereign dominion, His gifts and His blessings. He begs the Lord to accept the sacrifice of His Son, in virtue of which he beseeches Him to fill the faithful with graces and blessings, and free the departed from their pains.

32. What should we do during this time?

We should adore Christ present on the altar, unite ourselves to Him to enter into His sentiments as victim, ask Him to free us entirely from sin, and commend the souls in purgatory to His mercy.

Fifth Part: The Communion.

33. What does the fifth part of the Mass comprise?

It comprises: 1. The preparation for communion; 2. The communion itself.

34. In what does the preparation for communion consist?

It consists: 1. In the *Pater* and the *Libera nos;* 2. In the breaking of the host; 3. In the prayers for peace; 4. In the prayers before communion.

35. What is the signification of these prayers?

The *Pater* is an admirable summary of all that has been asked of God in the Canon, and furthermore, by the beautiful sentiments which it expresses, it serves to prepare us for the graces of communion.

The *Libera nos* is only a development of the last petition of the Lord's Prayer, in which we beg to be delivered from all evils, past, present, and to come. The breaking of the host represents the tearing of our Saviour's flesh during the Passion; and the mingling of a particle of the host with the precious blood is to express the union of Christ's body and blood when He rose again after death.

The prayers that follow serve to remind us that in approaching holy communion we need that peace which comes from the forgiveness of sins. This is why we ask it of the Lamb that was immolated, a symbol of peace.

Lastly, in the prayers before communion and in virtue of the sacrament, the priest asks for himself and for those who are to communicate, the grace of union with Jesus Christ and of protection from all dangers to soul and body.

36. What should we do during this time?

We should recite the Lord's Prayer with the priest and in sentiments of faith, hope, and charity. Then we should prepare ourselves to communicate sacramentally, or at least spiritually.

37. What prayers does the priest say when he communicates?

In deep humility and confusion, he strikes his breast three times, repeating the words of the centurion: "Lord, I am not worthy." Then he makes the sign of the cross with the host over the paten, and communicates himself, saying: "May the body of our Lord Jesus Christ preserve my soul to life everlasting." After that, he takes the chalice, makes the sign of the cross with it just as he had done with the host, and drinks the precious blood, expressing the same desire as before.

38. What is the rite of communion for the faithful?

After the *Confiteor* has been recited by the server of the Mass, the priest says the two prayers that follow it: *Misereatur..... Indulgentiam.....*; then he takes the cibo-

rium or the paten in his left hand, and in his right a consecrated host which he elevates slightly. After this he pronounces the words: *Ecce Agnus Dei, ecce qui tollit peccata mundi;* and repeats three times the *Domine, non sum dignus*..... Then he advances to meet those who are to communicate, and distributes the heavenly bread to them. After making the sign of the cross with the host, he places the consecrated particle on the tongue of the communicant, saying at the same time: "May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen."

39. What does the priest do after the communion?

He makes two ablutions of the chalice to remove from it any drops of the precious blood that may have remained there. At each ablution he recites a prayer referring principally to the communion which he has just received.

Then he dries the chalice and arranges it as it was before the offertory.

Sixth Part: The Thanksgiving.

40. What does the sixth part of the Mass comprise?

This part of the Mass, whose whole aim is thanksgiving, comprises: 1. The anthem known as the Communion and also the Postcommunion; 2. The *Ite missa est;* 3. The *Placeat;* 4. The Benediction; 5. The last Gospel.

41. What is the meaning of these prayers?

In the *Communion* the priest makes mention of the mystery or the feast of the day. In the *Postcommunion* the priest offers thanks to God, and asks for himself and for those of the faithful who have just communicated, graces of preservation from evil, of strength, and perseverance, through the intercession of the saint whose feast he is celebrating.

The *Ite missa est* is really the giving of permission to the faithful to withdraw; but it does not now end the Mass.

In the *Placeat* the priest asks the Blessed Trinity to ac-

cept the sacrifice which he has just offered and to grant the faithful the grace to profit by it. Then he blesses those who have been present and says the last Gospel. The Mass ends with an expression of gratitude: *Deo gratias.*

42. What should we do during this part of the Mass?

From the communion to the blessing of the priest, we should thank God for the graces received during the Mass and ask through Jesus Christ the grace to profit by them. During the blessing, we should ask God to bless us as well as all our actions during the day. During the last Gospel we should thank Our Lord for all His favors, and beseech Him not to let us prove either ungrateful to Him or unfaithful to His graces.

CHAPTER XXII.

OFFICES OF THE CHURCH.

1. The Divine Office.

1. Is the Mass the only public prayer offered up by the Church?

No, there is also the *Divine Office,* which is obligatory on all ministers of the Church in major orders.

The faithful at large have never been bound to say this *Office;* but they consider it a pious duty to assist, on Sundays and festivals, at *Vespers,* and sometimes *Compline,* or at least at *Benediction of the Blessed Sacrament.*

2. Whence comes the excellence of the divine office?

Its *excellence* is based: 1. On its very *nature,* for the divine office is an authentic prayer of the Church, a public prayer offered in her name, a continual prayer, a prayer entrusted to those whom God has called to the priesthood; 2. On it constituent *elements,* for the divine office is an admirable abridgment of Holy Scripture, of the writings of the

Fathers, and of the lives of the saints; 3. On its *effects,* for, like the Mass, the divine office is a prayer of adoration, thanksgiving, impetration, and expiation.

3. How is the year divided according to the divine office?

It is divided into four parts: 1. From Advent to Septuagesima Sunday; 2. From Septuagesima Sunday to Easter; 3. From Easter to Pentecost; 4. From Pentecost to Advent. These parts refer to the different phases in the life of Our Lord, who is the centre of Catholic worship.

4. To what phase of Our Lord's life does the first part refer?

It refers to the birth of Christ and the mysteries relating thereto: His life as prefigured in the Old Testament, His life in the womb of Mary, the Circumcision, the Epiphany, and the Presentation in the Temple.

5. To what phase of Our Lord's life does the second part refer?

It refers to the fast of Jesus, His temptation in the desert, His public life, His passion and death.

6. To what phase of Our Lord's life does the third part refer?

It refers to His resurrection, which is completed by His ascension and the descent of the Holy Ghost.

7. With what phases of Our Lord's life is the fourth part concerned?

It is concerned with His mystical life in the Church and in heaven.

8. Why has the Church divided the office of each day into distinct parts called *hours?*

In order thereby to sanctify every hour of the day and of the night. The canonical hours are: Prime, Tierce, Sext, None, Vespers, Compline, Matins, and Lauds.[1]

---

[1] In dividing the office, the Church has been influenced by the division of time customary among the Romans. They divided both the day and the night into twelve equal parts called *hours*. *Prime*, *Tierce*, *Sext*, and *None*, remind us of the hours of the day; *Vespers*, *Compline*, *Matins*, and *Lauds*, of those of the night.

9. How are the different kinds of office divided?

They are divided: 1. According to their *object;* into offices of a feast, whether of a mystery or of a saint, or of an ordinary day, whether a Sunday or a feria; 2. According to *rite,* or *degree,* into double,[1] semi-double, and simple offices; 3. According to *quality,* into offices of a primary or a secondary feast, of a universal or particular feast.

10. What elements are contained in the divine office?

There are two kinds of element in the divine office:

1. Elements common to all the canonical hours. Such are the *Pater* and *Ave,* the *invocations* with which the hours begin and end, the *hymns,* the *anthems,* the *psalms,* the *versicles,* the *little chapters,* and the *prayer* or *Oremus.*

2. Elements special to certain hours. Such are the *Credo* at Matins, Prime, and Compline; the *invitatory,* the *absolutions,* the *benedictions,* the *responses,* and the *Te Deum,* at Matins; the *canticles* at Lauds, Vespers, and Compline; the *prayers* and common *suffrages,* at the hours of certain less solemn offices; and finally, the *antiphons* of the Blessed Virgin, which terminate Lauds and Compline.

2. Vespers and Compline.

11. Do we keep holy both Sundays and holy-days of obligation in a fitting manner, if we merely assist at Mass?

No; it is desirable that we assist at Vespers and Compline also. This is the best way of sanctifying the second part of days consecrated to divine worship.

Vespers may even be called a kind of *evening sacrifice,* completing the eucharistic sacrifice of the morning. Moreover, from the very beginning, the Church has earnestly recommended the faithful to offer to God this sacrifice of praise.

[1] There are four kinds of double office: doubles of the first class, doubles of the second class, greater (or major) doubles, and minor (or ordinary) doubles. In a double office the anthems or antiphons are doubled; that is, they are sung entire both before and after the psalms.

12. Of what does Compline remind us?

It reminds us of the dangers of night for the faithful, and of the tender solicitude of the Church for her children. In the prayers of which it is composed, the Church recommends the faithful to the protection of God, beseeching Him to deliver them from peril during the night, and praying His angels to watch over them and their dwellings and ward off all the snares of the devil.

3. Benediction of the Blessed Sacrament.

13. What is meant by benediction of the Blessed Sacrament?

This is a special office in honor of the holy eucharist, which is ordinarily celebrated in the evening. It consists of exposition of the Blessed Sacrament, chant, prayers and benediction proper.

14. In what does exposition of the Blessed Sacrament consist?

It consists in presenting the sacred host for the adoration of the faithful. The priest takes it from the tabernacle and puts it in the ostensorium, which he places on a throne between the candlesticks of the altar.

15. How do expositions of the Blessed Sacrament differ?

They differ in solemnity. In the more solemn, the Blessed Sacrament remains exposed for several hours or even for the whole day. The others do not last so long, and take place at the end of Mass or of Vespers, or after some religious exercise.

16. What chants precede the benediction?

Immediately before benediction is given, the *Tantum ergo* should always be sung, followed by the versicle, *Panem de coelo,* and the collect, *Deus qui nobis sub sacramento mirabili....*

But before the *Tantum ergo* some prayers may be recited if they are taken from the liturgy or are consecrated by

ancient custom. It is not permitted to sing canticles in the vernacular at benediction of the Blessed Sacrament.

17. Who can give permission to have benediction of the Blessed Sacrament, and regulate the accompanying ceremonies?

The bishop of the diocese is to regulate the number of expositions and benedictions of the Blessed Sacrament, and to give instructions concerning the singing, the preparation of the altar and the lights: always, however, in conformity with the general prescriptions.

18. Why does the Church wish the faithful to assist at benediction of the Blessed Sacrament?

In order to rouse their devotion to the holy eucharist, and to make them partakers of the abundant graces which Christ bestows on such as come to Him to testify their love and their respect.

CHAPTER XXIII.

CHRISTIAN FEASTS.

1. Feasts in General.

1. What is a feast?

A *feast,* in general, is a day of public rejoicing, chosen to honor some personage, to commemorate some event, etc.

2. How many kinds of feast are there?

There are two kinds: civil feasts, which are concerned with a solemnity of the civil or political order; and religious feasts, which have to do with divine worship.

3. What is the origin of religious feasts?

They originated in the very institution of public worship.

No matter how far back we go in the history of nations, we meet everywhere with feasts that have been established to honor the Deity.

4. Has the Church power to establish feasts?

Yes; she received from her divine Founder the power to regulate whatever concerns divine worship. Therefore, she was acting within her right when she instituted not only the Sunday, but also Christian feasts.

5. What profit should the faithful derive from celebrating feasts?

These feasts are an excellent means of offering to the Blessed Trinity, to our Lord Jesus Christ, to the Blessed Virgin, and likewise to the angels and saints, the worship which is due them. They instruct the faithful more and more in the mysteries of religion, and they are a source of pure and holy joy.

6. How are Christian feasts divided?

Feasts may be divided: 1. According to the *obligation* which they impose, into feasts of precept and feasts of devotion; 2. According to their *solemnity,* into feasts of double rite of the first class, double of the second class, double major, double, semi-double, and simple; 3. According to *date,* into fixed and movable feasts.

7. What regulates the date of movable feasts?

The date of movable feasts depends on that of Easter, which varies from year to year with the lunations. Easter Sunday is the first Sunday after the first full moon that follows March 21. Hence, the earliest date possible is March 22; the latest, April 25.

8. What movable feasts depend on Easter?

The movable feasts that depend on Easter are: 1. *Before Easter:* Septuagesima, Sexagesima, and Quinquagesima Sunday, Ash Wednesday, the following four Sundays of Lent, Passion Sunday, and Palm Sunday; 2. *After Easter:* the Ascension, Pentecost, Trinity Sunday, Corpus Christi, and the feast of the Sacred Heart.

9. What do these Christian feasts honor?

They honor: 1. The Blessed Trinity, which is also spe-

cially honored on all Sundays and, in particular, on Trinity Sunday; 2. Our Lord Jesus Christ; 3. The Blessed Virgin, the angels and saints.

2. Division of the Ecclesiastical Year.

10. What is the ecclesiastical year?

It is the civil year as adapted to the liturgical cycle.

11. Wherein does the ecclesiastical year differ from the civil year?

Like the civil year, the ecclesiastical year comprises 365 days, divided into 52 weeks; but it begins with the first Sunday of Advent and ends with the week following the last Sunday after Pentecost.

12. How may the Christian year be divided?

It may be divided into six parts or seasons: 1. The season of Advent; 2. Christmastide; 3. The season of Septuagesima; 4. The Lenten season; 5. The Paschal season; 6. The season of Pentecost.

3. The Season of Advent.

13. What is Advent?

Advent is the time during which the Church prepares for the *coming* of Jesus Christ, that is, for His birth.

14. How long does Advent last?

It begins with the Sunday nearest the feast of St. Andrew (November 30), and includes four Sundays, but seldom four complete weeks. These four weeks are symbolical of the four thousand years during which man awaited the coming of the Messiah.

15. What is the spirit animating the Church during the season of Advent?

It is a spirit of penance and of holy longing: of penance, to prepare the way of the Lord in the souls of the faithful;

of holy longing, to obtain for them the grace of receiving Him worthily.

4. Christmastide.

16. What is Christmastide?

Christmastide is the season consecrated to celebrating the birth of our Saviour and the feasts of His childhood; the Circumcision, the Epiphany, and the Presentation in the Temple.

17. What is the spirit of this season?

1. It is a spirit of joy and gladness, because of the love of the Divine Child for us; 2. It is a spirit of filial piety towards Mary, the august Mother of Jesus.

18. What privileges does the feast of Christmas enjoy?

1. Even when it falls on a day of abstinence, the use of flesh meat is allowed; 2. On it, as on All Souls' day, a priest may celebrate three Masses.

19. Why is it that every priest has the privilege of saying three Masses?

In order to honor the three births of the Son of God: 1. His temporal birth in the stable of Bethlehem; 2. His spiritual birth in the souls of Christians; 3. His eternal birth in the bosom of His Father.

20. What should we do to celebrate the feast of Christmas worthily?

We should: 1. Manifest to the Divine Child our sentiments of adoration, love, and thanksgiving; 2. Strive to learn thoroughly the lessons of humility, detachment, and mortification, that He teaches us from the crib.

21. What is the feast of the Circumcision?

It is a feast instituted to honor: 1. The mystery of the Incarnate Word submitting to a ceremony of the old law that was not at all binding on Him, and thereby shedding

the first drops of His blood; 2. The holy name of Jesus given Him on this day by St. Joseph in obedience to the command of the angel.

22. What should we do on the first day of the year?

We should: 1. Thank God for the countless blessings that He has bestowed upon us during the year just ended; 2. Ask pardon for the sins that we committed during the year; 3. Implore His grace for the year that we are just beginning.

23. What is the Epiphany?

The Epiphany is the feast by which the Church celebrates the three great mysteries in which the glory of Jesus was manifested: the adoration of the Magi, the baptism of Our Lord on the banks of the Jordan, and His first miracle at the wedding in Cana. This feast is celebrated January 6.

24. What name is given to the Sundays between Epiphany and Septuagesima Sunday?

They are called the Sundays after Epiphany. They vary in number according to the date of Easter, but they are never less than two or more than six. If any of the six are omitted at this period owing to the early date of Easter, they are inserted between the twenty-third and the last Sunday after Pentecost.

25. What is the feast of the Presentation of Our Lord in the Temple?

It is the feast on which the Church celebrates, at one and the same time, the purification of the Blessed Virgin, and the consecration of Jesus to the Lord, made, in conformity with the law, by Joseph and Mary in the temple at Jerusalem. This feast is commonly called *Candlemas Day*, because the Mass of the day is preceded by a solemn blessing of candles, which are then lighted and carried in procession. It is celebrated February 2.

26. What is the signification of lighting the candles and carrying them in procession?

The lighted candles signify: 1. The light with which Christ enlightens the world by His doctrine and example; 2. The lively faith and ardent charity with which every Christian should be animated.

The carrying of these candles in procession is intended to represent the journey made by the Blessed Virgin when bringing Jesus to the Temple.

5. The Season of Septuagesima.

27. What is meant by the season of Septuagesima?

It is the interval between the seventh Sunday before Passion Sunday, and Ash Wednesday.

28. What is the spirit animating the Church during this season?

It is a spirit of penance. Formerly, before the fast of Lent had been made uniform, it used to commence with this season in certain churches. This is why the season of Septuagesima is to be considered a remote preparation for the holy season of Lent.

29. How does the Church give expression to her spirit of penance?

During this time the Church gives expression to her spirit of *penance* by the prayers which she selects, and by the suppression of the *Alleluia* and the *Gloria in excelsis*.

30. In what way does the Church immediately prepare the faithful for the penance of Lent?

She calls them to the feet of Our Lord, who is solemnly exposed in the sacrament of the altar on Quinquagesima Sunday, and on the Monday and Tuesday following; and she recites the prayers of the *Forty Hours' Devotion*.

31. What is the aim of these prayers?

These prayers were instituted in the sixteenth century, and are designed to withdraw the faithful from the scan-

dalous disorders that often occur on these days, to make honorable reparation to Our Lord, and to implore the mercy of God, whose wrath is kindled by these disorders.

6. The Lenten Season.

32. What is the Lenten season?

It is the time extending from Ash Wednesday to Easter.

33. Why has the Church instituted Lent?

1. To honor the fast of Our Lord in the desert; 2. To give the faithful an opportunity to prepare for a worthy celebration of the mysteries of Christ's death and resurrection.

34. What does the Church propose to the faithful as a preparation for a worthy celebration of these mysteries?

Fasting, prayer, almsdeeds, more frequent hearing of the word of God, various exercises of piety, such as the *Way of the Cross;* in a word, a more mortified life, a holier life.

35. Which are the most noteworthy days in Lent?

Ash Wednesday, Passion Sunday, Palm Sunday, Holy Thursday, Good Friday, and Holy Saturday.

36. How does the Church inaugurate the season of Lent?

By putting ashes upon our foreheads. This is done on Wednesday of Quinquagesima week. This ceremony reminds us of the ashes which formerly on this very day used to be put on sinners condemned to public penance.

37. What should be our sentiments when we are receiving the ashes?

They should be sentiments of humility and contrition: of humility, in order to crush pride, the principal cause of all our sins; of contrition, in order to atone for the sins which pride has caused us to commit.

38. What is Passion Sunday?

It is the next to the last Sunday in Lent, and receives its

name from the fact that from this day to Easter the Church honors the passion of Our Lord in a very special manner.

39. What does the Church do during these fifteen days to honor the passion of Our Lord?

She covers the crucifix and the pictures of the saints with a violet veil; in the Mass she suppresses the psalm *Judica me,* and likewise the *Gloria Patri* at the end of the *Asperges me,* of the *Introit,* and of the *Lavabo.* Moreover, in the hymns of the Office for this season, she speaks to us of the sufferings which Christ endured for our salvation.

40. What is Palm Sunday?

Palm Sunday is the last Sunday of Lent, and is so called because on this day branches of palm, olive, and boxwood are blessed and then carried in procession. This is done in commemoration of the triumphal entrance of Christ into Jerusalem five days before His death.

This Sunday is called by the Spaniards *Pascua florida,* the Flowery Pasch.

41. What name is given to the week that begins with Palm Sunday?

It is called *holy week,* or the *great week,* because of the holiness and grandeur of the mysteries commemorated during this week; for this is the week in which Christ reconciled man with God by dying on the cross.

42. What name has been given to the Office of Matins and Lauds recited on the eve of Holy Thursday?

This is known as the *Office of Tenebrae,* because it was formerly chanted during the night. The two days following have each a similar office.

43. What mysteries does the Church honor on Holy Thursday?

She honors the mysteries of the Last Supper, the washing of the Apostles' feet, the institution of the holy eucharist and of the priesthood, and the agony of Our Lord in the Garden of Olives.

44. What are the principal ceremonies for Holy Thursday?

1. *Solemn Mass.* There is regularly only one Mass in each church. The *Gloria in excelsis* is sung as a sign of joy, and at the same time all the bells are rung. But they are silent from the end of this canticle until it is again sung on Holy Saturday. 2. The *translation of the Blessed Sacrament* to the repository prepared to receive the host consecrated for the Mass of the Presanctified. 3. The *stripping of the altars* in commemoration of the fact that Christ who is represented by the Altar, was, during the passion, stripped of His garments.

45. What should we do on Holy Thursday to share in the spirit of the Church?

We should: 1. If possible, receive holy communion and assist at the different services of the day; 2. Visit some of the repositories, and, during these visits, thank Our Lord for instituting the holy eucharist, and make Him honorable amends both for the insults which He endured on the day of His death, and for those which He still receives in the adorable sacrament.

46. What mysteries does the Church honor on Good Friday?

She honors the mysteries of the passion and death of Jesus Christ. She puts before our eyes the heart-rending spectacle of our Saviour nailed to the cross, that we may be moved to sentiments of sincere contrition and thus dispose ourselves to draw the greatest benefit from our redemption.

47. What is peculiar to the service of Good Friday known as the Mass of the *Presanctified?*

In it there is no consecration, and consequently no sacrifice. On this day the Church celebrates the anniversary of Christ's sorrowful passion, and therefore she does not represent it *mystically* upon the altar. The celebrant performs ceremonies resembling those of the Mass; he communicates with the host reserved from the preceding day, and then he takes the ablutions.

Immediately after this the *Vespers* for Good Friday are said.

48. What are the outward signs of the grief of the Church in the Office for Good Friday?

The celebrant and the other ministers wear black vestments. The altar is stripped, and surmounting it is a cross of wood, covered with a veil of black or purple. The candles are not lighted.

49. How should we sanctify Good Friday?

By assisting piously at the offices of the Church, by making the Way of the Cross, and by exciting ourselves to a lively sorrow for our sins, the true cause of our Redeemer's death.

50. What mysteries does the Church honor on Holy Saturday?

She honors the mysteries of the burial of Our Lord's body and of the descent of His soul into limbo.

These mysteries, however, are celebrated in the Office of the Hours only. The rest of the service is the beginning of the anticipated feast of Easter. It was formerly held in the night preceding the feast, and was subsequently advanced to Saturday morning.

51. What are the principal ceremonies on Holy Saturday?

1. The *blessing of the new fire,* which represents Jesus Christ, the light of the world; 2. The *blessing of the five grains of incense,* which represents the five wounds of our Saviour; 3. The *blessing of the paschal candle,* which is to be lighted at all the liturgical offices until after the reading of the Gospel on Ascension Day; 4. The *blessing of the baptismal font,* a ceremony which is also performed on the vigil of Pentecost; it is followed by the chanting of the *Litany of the Saints;* 5. *Solemn Mass:* when the *Gloria* is intoned, all the bells are rung; moreover, the *Alleluia,* which had not been heard since Septuagesima Sunday, is solemnly chanted after the Epistle. *Vespers* is very short,

and is said in place of the anthem called the Communion.

52. How should we sanctify Holy Saturday?

1. By exciting in ourselves such sentiments of faith and piety as the holy women entertained when they went on Saturday to visit the Saviour's tomb; 2. By forming a resolution to bury in that tomb all our sins and corrupt inclinations, that we may henceforth live the life of Christ.

7. The Paschal Season.

53. What is the paschal season?

It is the time which begins with the *Alleluia* on Holy Saturday and ends on the Sunday after Pentecost.

54. To what is this time consecrated?

It is consecrated to celebrating the joys of Our Lord's resurrection. This is why the offices of this season breathe gladness; the *Alleluia* is very often repeated in them.

55. Which are the principal feasts of the paschal season?

The feasts of Easter, the Ascension, and Pentecost.

The procession of St. Mark's Day, and that of the Rogation Days, also occur in this period.

56. What is the feast of Easter?

It is the feast in which the Church celebrates the resurrection of Jesus Christ. The *season* is called the *paschal* season because of its resemblance to the Pasch of the Hebrews. For the Church celebrates the immolation of the true Paschal Lamb, when she commemorates His passage from death to life in His glorious resurrection. It is the greatest solemnity of the year.

57. How does the Church manifest her joy on this feast?

By her hymns of gladness and victory. This joy is strikingly manifested in the Prose: *Victimae paschali laudes,* in the canticle, *O filii et filiae,* and in the exultant antiphon,

Haec dies, "This is the day which the Lord hath made; let us be glad and rejoice therein."

58. What resolution should we take on Easter Sunday?

After the example of Christ who, having risen again, now dies no more, we should resolve to die to sin and to live henceforth for God alone.

59. What is meant by the procession of St. Mark's Day?

It is a procession, or the *Great Litany,* which occurs on April 25, the feast of the evangelist St. Mark, to beg God to turn away scourges and to preserve the fruits of the earth.

During this procession the Litany of the Saints is chanted, and after it Mass is celebrated according to the Lenten rite.

60. What are the Rogation Days?

They are three days on which public prayer and supplications are offered to disarm God's justice and to draw down His blessing.

On each of these days there is a procession, as on St. Mark's Day. During it the Litany of the Saints is chanted, and after it Mass is celebrated.

61. What is the spirit animating the Church on the Rogation Days?

It is a spirit of prayer and penance. Formerly fasting was prescribed as abstinence is even now imposed for these three days. Yet in many dioceses, in virtue of an indult of the Pope, dispensation from abstinence is granted; and this is the case throughout the United States.

62. What is Ascension Day?

It is the feast on which the Church celebrates the triumph of Jesus as He went up to heaven, in the sight of His disciples, forty days after His resurrection.

63. How should we celebrate the feast of the Ascension?

We should: 1. Rejoice in the glory of Our Lord's humanity, a glory merited by His humiliations and His death;

2. Thank Him for going to heaven to prepare a place for us, and to be our advocate and mediator with God the Father; 3. After the example of the saints, despise earthly goods and long to go to our heavenly home.

64. What is the feast of Pentecost?

It is the feast which the Church consecrates to the honor of the visible descent of the Holy Ghost upon the Apostles. It is very commonly called Whitsunday. It is also the anniversary of the formation of the Church, for on this day St. Peter, speaking as head of the Church, preached a sermon, at the end of which three thousand Jews received baptism.

65. What should be our sentiments on the feast of Pentecost?

We should thank the Spirit of truth for making known to us the law of the Gospel, which was solemnly promulgated on this day; and we should pray Him to enkindle and sustain the fire of His divine love in our hearts.

8. The Season of Pentecost.

66. What is meant by the season of Pentecost?

It is the time from Pentecost to Advent.

67. What does this time represent?

It represents the glorified life of Christ in heaven, and the militant life of the Church through all the ages to the day of the general judgment, when she will enter into the glory of her divine Spouse. For this reason, the vestments of the season are green, the color of hope.

68. What feasts, occurring during this season, refer directly to God or to our Lord Jesus Christ?

Trinity Sunday, Corpus Christi, the feast of the Sacred Heart, that of the Precious Blood, the Transfiguration, and the Dedication of Churches.

69. What is Trinity Sunday?

Trinity Sunday is the day specially consecrated to hon-

oring the mystery of one God in three persons. This feast was established to call the attention of the faithful more effectively to this great mystery, which is the corner-stone of our religion.

70. What is the feast of the Blessed Sacrament?

The feast of the Blessed Sacrament is that on which the Church gives solemn public honor to the adorable body of our Lord Jesus Christ. In the liturgy it is called the feast of *Corpus Christi,* "the body of Christ."

71. Why is there a solemn procession on the feast of Corpus Christi?

1. To celebrate the victory of Christ's body over sin, death, and hell; 2. To affirm solemnly against scoffers and heretics the dogma of the real presence; 3. To atone for the acts of irreverence and of profanation of which Jesus has been the object in this divine sacrament.

72. What should we do to celebrate Corpus Christi worthily?

We should: 1. As far as lies in our power, contribute to the splendor of the ceremonies by adorning the repositories, the houses, and the streets along the route of the procession;

2. Assist at Mass, at the procession, and likewise at the benediction given on this day and during the octave;

3. During the exercises, cherish a lively faith in the real presence, adore and thank Christ with all our heart, and make Him honorable amends for the insults to which He is subjected in the sacrament of His love.

73. What is the feast of the Sacred Heart of Jesus?

It is a feast instituted by the Church to honor, under the symbol of His divine heart, the boundless charity of Jesus Christ for men, and repair the insults offered Him, particularly in the holy eucharist.

74. How should we celebrate the feast of the Sacred Heart?

With most generous sentiments of love for that divine

Heart and of reparation for all the insults that men heap upon it in the Blessed Sacrament.

It is chiefly by a fervent communion that we can best celebrate this feast, according to the expressed desire of Our Lord Himself.

75. What other devotion is there, the purpose of which is very intimately connected with devotion to the Blessed Sacrament and the Sacred Heart?

The devotion known as *Perpetual Adoration.* It is established in very many dioceses with a view to honor Our Lord in the holy eucharist, and to make solemn reparation for the insults and outrages of which He is the victim in the adorable sacrament.

76. What is the feast of the Precious Blood?

It is a feast which is now kept on the first day of July in honor of the Precious Blood of our Lord Jesus Christ. On that day, we beg of God, who has appointed His only Son to be our Redeemer, and has been pleased to be reconciled by His blood, to deliver us, in virtue of this precious blood, from the evils of this present life and to enable us to possess unending happiness in heaven.

77. What is the feast of the Transfiguration?

It is a feast instituted by the Church to celebrate the great miracle wrought on Mt. Thabor, and to remind us that if we would share in Christ's glory, we must also partake of His sufferings. It is kept on August 6.

78. What is the feast of the Dedication[1] of Churches?

It is a feast instituted to celebrate the anniversary of the consecration of our churches.

79. Does each church celebrate the anniversary of the very day on which it was consecrated?

Yes; after a church has been consecrated, no change can

[1] In liturgical language, *dedication* is the ceremony that is popularly known as consecration.

be made in the day without special permission from the Pope.

80. What is the purpose of this feast?

It should serve to remind us that every church is a house of God, and that we ourselves are His living temples; for body and soul have been consecrated to Him by baptism, confirmation, and holy eucharist.

CHAPTER XXIV.

FEASTS OF THE BLESSED VIRGIN AND OF THE SAINTS.

1. Feasts of the Blessed Virgin.

1. Which are the principal feasts of the Blessed Virgin?

Her principal feasts are: the Immaculate Conception, the Nativity, the Presentation, the Annunciation, the Visitation, the Purification, the Seven Sorrows, the Assumption, and the feast of the Holy Rosary.

2. What is the feast of the Immaculate Conception?

It is the feast on which the Church celebrates the glorious privilege of the Blessed Virgin Mary, in virtue of which, from the very first moment of her existence, she was preserved from original sin and replenished with the gifts of sanctifying grace. It is observed December 8.

3. What is the feast of the Nativity of the Blessed Virgin?

It is the feast by which the Church honors the birth of the immaculate Virgin full of grace. It is kept September 8.

4. With what sentiments should the feasts of the Immaculate Conception and the Nativity of the Blessed Virgin inspire us?

They should inspire us with sentiments of gratitude to God, of admiration for the Blessed Virgin, and of keen regret for our sins.

5. What is the feast of the Presentation of the Blessed Virgin?

It is a feast set apart by the Church to honor the day on which Mary was presented in the Temple by her pious parents, to be brought up there in the fear and love of God. It is celebrated November 21.

6. What does this feast teach us?

It teaches us our obligation of giving ourselves to God at an early age, as Mary did, and of giving ourselves entirely and forever. It also teaches us to shun the world and love the house of God.

7. What is the feast of the Annunciation?

It is the feast instituted by the Church to celebrate the mission of the archangel Gabriel to the Virgin Mary, when he announced to her that she was to become the Mother of God.

8. What are the virtues of which Mary gives us an admirable example in the mystery of the Annunciation?

A profound humility, for she was troubled at the greeting of the angel; an incomparable love of virginity, which she prized more highly than the dignity of Mother of God; a lively faith in the word of God; and perfect obedience to God's will, when she said: "Behold the handmaid of the Lord: be it done to me according to thy word."

9. What is the feast of the Visitation?

It is the feast by which the Church honors the visit of Mary to her cousin Elizabeth, after the mystery of the Incarnation had been wrought, and before St. John Baptist was born. It is kept July 2.

10. What is the feast of the Purification?

It is a feast that is celebrated at the same time with that of the Presentation of Jesus in the Temple (February 2). On it the Church honors Mary's humility and obedience in submitting, although there was no obligation for her to do so, to the Mosaic law concerning the purification of mothers.

11. What is the feast of the Seven Sorrows of Mary?

It is the feast consecrated by the Church to the honor of the sorrows endured by Mary, in union with her divine Son, particularly at the foot of the cross. It is celebrated twice every year: 1. Under the title of the Seven Sorrows of Our Lady, on the Friday before Palm Sunday; 2. Under the special title of Our Lady of the Seven Dolors, on September 15.

12. What are the seven dolors which we thus honor?

They are the seven incidents in the life of Our Lord that were particularly sorrowful for His Blessed Mother: 1. The prophecy of Simeon; 2. The flight into Egypt; 3. The losing of Jesus in Jerusalem; 4. The meeting with Jesus bearing His cross; 5. The crucifixion; 6. The wound made by the lance, and the descent from the cross; 7. The burial of Our Lord.

13. What is the feast of the Assumption?

It is the feast on which the Church celebrates the death, the glorious resurrection, and the taking up to heaven of the Blessed Virgin Mary.

14. Is the Assumption of the Blessed Virgin an article of faith?

It is not an article of Catholic faith; that is to say, it has not been defined by the Church: but the tradition that holds it is so universal that it might be sufficient to raise this belief to the rank of a dogma. It was eminently fitting that the Son of God should grant this triumph to His Mother. Having preserved her soul from original sin, He ought also to preserve her body from the corruption of the tomb.

15. Is the Assumption a very solemn feast?

It is the most solemn of the feasts in honor of the Blessed Virgin. It is a double of the first class, with a vigil and fast, with an octave and a solemn procession.

16. How should we celebrate the feast of the Assumption?

In rejoicing at the glory conferred on Mary, and in beseeching her to protect those whom her divine Son has given her as children.

17. What is the feast of the Holy Rosary?

It is the feast by which the Church honors the joyful, the sorrowful, and the glorious mysteries in the life both of Our Lord and of His Blessed Mother. It is now celebrated on October 7.

18. Which are these mysteries?

1. The *joyful mysteries* are: the Annunciation, the Visitation, the Birth of Our Lord, the Purification of Mary, and the Finding of the Child Jesus in the Temple.

2. The *sorrowful mysteries* are: the Agony of Our Lord, the Scourging, the Crowning with Thorns, the Carrying of the Cross, and the Crucifixion.

3. The *glorious mysteries* are: the Resurrection of Our Lord, the Ascension, the Descent of the Holy Ghost on the Apostles, the Assumption of the Blessed Virgin, and her Coronation in heaven.

19. Who established the Rosary?

The pious custom of repeating the Angelical Salutation on pebbles, or beads, dates from the time of the anchorets; but St. Dominic fixed the number of *Hail Marys* and added meditation on the mysteries. It was an inspiration from heaven that prompted him to establish and propagate this devotion as a powerful weapon against heresy and vice, at a time when the Albigenses were impudently attacking the worship of the Blessed Virgin.

20. What is the origin of the feast of the Holy Rosary?

It was instituted, under the title of *Holy Mary of Victory,* in thanksgiving for the victory over the Turks at Lepanto, October 7, 1571. Two years later it received the name of feast of the *Rosary.*

2. Feasts of the Holy Angels.

21. What feasts does the Church celebrate in honor of the holy Angels?

1. The feast of St. Michael the Archangel and of all the blessed Spirits, Sept. 29; 2. The feast of the holy Guardian Angels, Oct. 2; 3. The feast of the Apparition of St. Michael the Archangel on Mt. Gargano, May 8; 4. The feast of the Archangel Gabriel, March 18; 5. The feast of the Archangel Raphael, Oct. 24.

22. Of what does the feast of the holy Guardian Angels remind us?

The feast of the Guardian Angels reminds us that we have each an angel whom God has charged to keep us in all our ways, who offers our prayers and our good works to God, who protects us in dangers of soul and body, and who assists us in our last hour.

23. Of what do the feasts of St. Michael, St. Gabriel, and St. Raphael remind us?

The feasts of St. Michael remind us that the conqueror of Lucifer and the rebel angels is also a powerful protector of the Church.

The feast of St. Gabriel reminds us of the great mystery of the Incarnation. It was this angel that announced to Daniel the precise time of the coming of the Messiah; to Zacharias, the birth and the mission of the Saviour's precursor; to Mary, her divine maternity.

The feast of St. Raphael reminds us particularly of the history of the young Tobias, and of God's fatherly goodness to those who live in His fear and love.

24. How should we celebrate the feasts of the holy angels?

We should: 1. Imitate here on earth their purity, their love of God, and their fidelity, in order that we may share their glory and happiness in heaven; 2. Testify, especially

towards our guardian angel, sentiments of veneration, gratitude, and confidence.

3. The Principal Feasts of the Saints.

25. How may the saints be divided?

They may be divided into two great classes: Saints of the Old Law and Saints of the New Law.

26. What saints of the Old Testament does the Church propose for our veneration?

Principally the following: 1. Among the patriarchs: Abel, Melchisedech, Abraham, Isaac, Jacob, Joseph, Job, and Tobias; 2. Among the prophets: Moses, Samuel, David, Elias, Eliseus, Isaias, Jeremias, Daniel, Ezechiel, Jonas, Abdias, and Malachias; 3. Among the martyrs: the aged Eleazar, the Mother of the Machabees and her seven Sons; 4. Among the holy women: Sara, Anna, Judith, and Susanna.

27. What feasts of saints of the New Testament are most solemnly celebrated by the Church?

The feasts of St. Joseph, St. John Baptist, the holy Apostles, and, in particular, Sts. Peter and Paul, the feasts of Patron Saints, All Saints' Day, and All Souls' Day.

28. How should we celebrate the feasts of saints?

By thanking God for the graces which He gave them, by invoking their intercession, and by taking a resolution to imitate them.

29. How many feasts are there in honor of St. Joseph?

There are two: the feast proper, which is observed March 19, and the *Solemnity* of St. Joseph, formerly known as the *Patronage* of St. Joseph, which is now celebrated on the Wednesday preceding the third Sunday after Easter. Besides this, Wednesday of each week and the month of March are dedicated to him.

30. Of what do these feasts remind us?

They remind us: 1. Of the virtues of St. Joseph; 2. Of his glorious mission, for he was the chaste spouse of Mary, the protector of her virginity, the faithful guardian and foster-father of Our Lord; 3. Of his great influence in heaven with Him who was pleased to obey him on earth.

31. How should we celebrate these feasts of St. Joseph?

We should celebrate them by making a firm resolution to imitate him more and more closely in his humble, mortified, and laborious life.

32. How many feasts are there in honor of St. John Baptist?

There are two: 1. The feast of his *Nativity,* June 24; 2. That of his *Beheading,* August 29.

33. Why is it that the Church pays these great honors to St. John Baptist?

1. St. John Baptist was announced as the precursor of the Messiah by the prophets; 2. His birth was miraculous and the object of a message from heaven; 3. He prepared the way for the Messiah by preaching the baptism of penance; 4. He gave public testimony to the divinity of Christ; 5. He suffered imprisonment and death for having reproached Herod Antipas with his scandalous life.

34. What feasts does the Church celebrate in honor of the Apostles Sts. Peter and Paul?

She celebrates: 1. In honor of both Apostles, the feast of their martyrdom, June 29.

2. In honor of St. Peter: the feasts of *St. Peter's Chair,* that is, of his bishopric, *at Rome,* Jan 18; that of his *Chair,* or bishopric, *at Antioch,* Feb. 22; that of *St. Peter's Chains,* Aug. 1, in commemoration of his deliverance out of the hands of Herod Agrippa, who had cast him into prison.

3. In honor of St. Paul: the feast of his *Conversion,* January 25; and that of his *Commemoration,* June 30.

35. After Sts. Peter and Paul, what Apostle does the Church honor most highly?

St. John, Apostle and Evangelist. The Church consecrates two feasts to his honor: the feast proper, which is kept on Dec. 27: and another, under the title of *St. John before the Latin Gate,* which is observed on May 6. The latter commemorates his sufferings at Rome, when the Emperor Domitian ordered him to be plunged into a caldron of boiling oil.

36. What is meant by Patron Saints?

By *Patron* Saints we are to understand: 1. Those saints whose names we have received in baptism or confirmation, or for whom we have a special devotion; 2. Those saints who are protectors of the universal Church, of the diocese, the parish, a church or chapel, of our State or country, or of the city or town in which we live.

37. Why should we particularly honor Patron Saints?

Because they have been given to us as intercessors and models by religious, civil, or paternal authority, and because they interest themselves in a special manner in the persons, societies, or countries placed under their patronage.

38. How should we celebrate the feasts of our holy Patrons?

By calling to mind the praiseworthy features in their lives, by invoking them with confidence, and by resolving to imitate their conduct.

39. What is the feast of All Saints?

The feast of All Saints, or All Saints' Day, is the feast on which the Church honors, on one and the same day, all the elect in heaven.

40. Why has the Church instituted this feast?

1. To give solemn honor not only to the elect who are canonized, beatified, or simply inscribed in the Martyrology without having a special feast assigned them; but also to

all the unknown saints of the Old and of the New Testament; 2. To excite us, by their example, to labor with zeal at the work of our sanctification.

41. What feast do some churches celebrate on the Sunday within the octave of All Saints' Day?

The feast of the *Holy Relics* is celebrated in some dioceses in honor of the precious remains of the saints.

42. What is All Souls' Day?

All Souls' Day, called also the *Commemoration of the Departed,* is a feast instituted by the Church to obtain from God either deliverance or relief for the souls in purgatory.

43. Why has All Souls' Day been placed so near the feast of All Saints?

To show the union existing between the Church triumphant in heaven, the Church militant on earth, and the Church suffering in purgatory; for all three form one and the same Church.

44. How should we keep All Souls' Day?

On this day we should, in a very special manner: 1. Think of death and realize the necessity of being prepared for it; 2. Conceive a great horror for sin, even venial sin, since all sin is so severely punished in the next world; 3. Pray with more than ordinary fervor for all the faithful departed, beseeching God to grant them eternal rest.

CHAPTER XXV.

DEVOTIONS AND CONFRATERNITIES.

ARTICLE I.—DEVOTIONS.

1. What is meant by devotions?

By *devotions* we are to understand certain religious practices approved by the Church and calculated to nourish piety.

These practices are not obligatory; but the favors and indulgences which the Church has generally attached to them, should lead us both to esteem them and adopt them for our own sanctification, according as we are moved by the attraction of grace.

2. How may we divide the principal devotions recommended to the faithful?

They may be divided into three classes according as they refer to our Lord Jesus Christ, to the Blessed Virgin, or to the Saints.

1. Devotion to Our Lord.

3. Which are the principal devotions to Our Lord?

1. Devotion to the Blessed Sacrament; 2. Devotion to the Holy Childhood; 3. Devotion to the Passion; 4. Devotion to the Sacred Heart.

4. What are the particular practices of devotion to the Blessed Sacrament?

The particular practices are frequent communion, communions of reparation, visits to the Blessed Sacrament, perpetual adoration, and nocturnal adoration.

5. What is devotion to the Holy Childhood?

It is devotion to the mysteries that refer to the Child Jesus: His Birth, His Circumcision, His Epiphany, His Presentation, and His presence among the Doctors in the Temple. It is designed to increase our love for Jesus by the contemplation of His unspeakable humiliations and the divine charms of His childhood.

6. What is the nature of devotion to Our Lord's Passion?

It consists in the worship rendered to Jesus Christ in the mysteries of His Passion and Death: the Agony, the Scourging, the Crowning with Thorns, the Crucifixion, the Five Wounds, and the Burial.

Every Friday of the year, and, in particular, every Friday in Lent, is consecrated in a special manner to the honor of Our Lord's Passion. These mysteries should be the frequent subject of our pious meditations.

7. Which are the two principal practices of devotion to the Passion?

1. The veneration of the *cross* as an instrument of the Passion; 2. The making of the *Way of the Cross.*

8. What is the Way of the Cross?

In a literal sense, it is the sorrowful way which Our Lord traversed when he went from Pilate's house, where He was condemned to death, to the summit of Calvary, where He was crucified.

Considered as a devotion, it is an exercise which consists in following Our Lord in spirit in this sorrowful journey.

9. Of what benefit is this devotion?

Besides the indulgences which it puts within the reach of the faithful, it helps to convert sinners, to re-animate the tepid, and to perfect the just.

10. What are the conditions requisite for gaining the many rich indulgences attached to the Way of the Cross?

1. The exercise must be performed in a place in which the Stations of the Cross have been canonically erected; 2. All the Stations must be visited, without the omission of even one, and without any notable intermission; 2. While performing this exercise, it is necessary to meditate on the Passion of Our Lord.

11. What is the object of devotion to the Sacred Heart?

Its material and sensible object is the heart of the incarnate God, the symbol of His love for men.

Its spiritual and principal object is the love of Jesus for men; a love which urged Him to give Himself wholly and entirely to us in the adorable mysteries of the Incarnation, the Passion and the Holy Eucharist.

12. What does this devotion aim to do?

It aims to make us love Our Lord, to imitate His virtues, and to make honorable reparation for the insults offered to His love.

13. What advantage does devotion to the Sacred Heart offer the faithful?

It is one of the devotions most fruitful in graces and blessings. "I know of no exercise of devotion in the spiritual life better calculated to raise a soul in a short time to the height of sanctity, and to make it taste the true sweetness which is found in the service of God" (Blessed Margaret Mary).

2. Devotion to the Blessed Virgin.

14. What is the nature of devotion to the Blessed Virgin?

It consists essentially in testifying to her our respect, our confidence, and our love.

After devotion to our divine Saviour, there is no devotion more holy, none more consoling, none more salutary, than devotion to His blessed Mother.

15. What are the principal practices of devotion to Mary?

The principal practices are: 1. To celebrate her feasts; 2. To consecrate every Saturday to her; 3. To celebrate the month of Mary; 4. To recite the rosary or the chaplet; 5. To say the *Angelus;* 6. To wear the scapular and the miraculous medal; 7. To belong to some congregation or confraternity established in her honor.

3. Devotion to the Saints. Various Devotions.

16. What saints are in general more especially honored by the faithful?

St. Joseph, the Apostles Sts. Peter and Paul, the holy Guardian Angels, and the Patron Saints.

17. Why should we specially honor St. Joseph?

Because he was the protector and foster-father of the Word incarnate, the worthy spouse and protector of Mary.

Devotion to this glorious patriarch was for a long time as modest as his life and works; but in our day it has received an extraordinary development, which has been increased by most precious indulgences.

18. Besides devotion to Jesus Christ, to His Blessed Mother, and to the Saints, what other devotions should we practise?

We should cultivate devotion to the souls in purgatory and devotion to the Church and the Pope.

19. Why is it important to cultivate devotion to the souls in purgatory?

Because this devotion is very pleasing to God, and very useful to our neighbor and ourselves.

It glorifies God by delivering or relieving souls that are dear to Him; it comprises in an eminent degree all the works of mercy, and assures all kinds of blessing.

20. Why should we practise devotion to the Church and the Pope?

Because the Church is the mystical body of Jesus Christ and the Pope is the visible head of the Church.

Devotion to the Church and the Pope should exist in the heart of every true Christian. He who loves the Church and the Pope, loves Jesus Christ; He who obeys the Church and the Pope, obeys Jesus Christ. "He has not God for His Father in heaven, who has not the Church for his mother." (St. Cyprian).

4. Devotional Practices.

21. What are the practices by which a devotion is made manifest?

These practices are very numerous, such as exterior emblems, novenas, triduums, prayers and special feasts, asso-

ciations, etc. They feed and develop devotion, when they are encouraged by the Church.

22. Which of the exterior practices is one of the most fruitful in graces of salvation?

The practice of *pilgrimages*. The name is given: 1. To places celebrated by signal favors, and, with the approbation of the Church, honored by the piety of the faithful; 2. To the journeys made to these holy places to adore God there and honor some saint, to ask some favor, or to thank God for a favor already received.

23. How should pilgrimages be made?

Pilgrimages should be sanctified by prayer and works of piety.

24. What excess is to be avoided in devotional practices?

That of wishing to adopt all of them without measure or discretion; for then these practices, far from nourishing piety, only lessen its vitality.

25. By what sign in particular may true devotion be recognized?

By the perfect fulfillment of the duties of our state of life.

ARTICLE II.—CONFRATERNITIES AND PIOUS ASSOCIATIONS.

1. Confraternities.

26. What is a confraternity?

A *confraternity* is a voluntary association of the faithful, established and directed by ecclesiastical authority, with a special view to piety or Christian charity.

27. What are generally the requisite conditions for being received into a confraternity?

Two conditions are required for admission into a confraternity: the will to be received, on the part of the candi-

date for membership; and consent to receive him, on the part of him who is to accept the candidate.

Of the outward signs attesting the fulfillment of these conditions, one is indispensable; viz., the inscribing of one's name in the register of the confraternity.

28. **Which confraternities are most widespread?**

The most widespread confraternities are: 1. The confraternities of the Blessed Sacrament, the Sacred Heart, and the Most Holy Infant Jesus, referring to Our Lord; 2. The confraternities of the Scapular and the Rosary, the sodality of the Blessed Virgin, and the archconfraternity of Our Lady of Victory, established in honor of the Blessed Virgin; 3. The archconfraternity of St. Joseph.

29. **What is the Confraternity of the Blessed Sacrament?**

It is a confraternity established to pay honor to Jesus Christ in His adorable sacrament and to make reparation for the insults offered Him by infidels and bad Christians.

The members assist as often as possible at Mass and at Benediction of the Blessed Sacrament. They frequently pay visits to Our Lord in the tabernacle; they accompany the priest when he carries the holy viaticum. They also look after the cleanliness and the decoration of churches, the feeding of the sanctuary lamp, etc.

30. **For what object has the Archconfraternity of the Sacred Heart been instituted?**

It has been instituted to pay honor to the divine Heart of Jesus, to give Him love for love, to thank Him for giving us the holy eucharist, to make reparation for the coldness and insult of which He is the object in this adorable sacrament.

To join this confraternity and to strive to live up to its purpose, is an assured means of sharing in the blessings promised by Our Lord to those who are devout to His Sacred Heart.

31. Why has the Archconfraternity of the Most Holy Infant Jesus been instituted?

1. That God may have the first place in all the studies in educational establishments throughout the world; 2. That teachers and pupils may be everywhere free to observe the laws of Holy Church without any restraint whatever; 3. That Catholic children may not be exposed to loss of faith in schools where God is not recognized.

32. What is the origin of the Confraternity of Our Lady of Mt. Carmel?

The Confraternity of *Our Lady of Mt. Carmel* owes its origin to an apparition of the Blessed Virgin to St. Simon Stock, to whom she gave the *scapular;* promising him at the same time that she would preserve from the flames of hell whoever would die wearing this livery. In another apparition, she promised Pope John XXII. that she would console in purgatory the souls of members of the Confraternity, and would procure their release as soon as possible, particularly on the Saturday after their death.

33. What conditions must be fulfilled in order to enjoy the spiritual benefits of the Confraternity of Mt. Carmel?

To share in the first of its privileges, it is necessary to be a member of the Confraternity, to wear the scapular piously, and particularly to wear it at the very moment of death. To be entitled to the second privilege, it is further necessary to observe chastity according to one's state, and if one can read, to recite daily the Little Office of the Blessed Virgin. If one cannot read, he is bound to keep all the fasts prescribed by the Church and likewise to fast on all Wednesdays and Saturdays. These last obligations may be commuted by a priest who has received special power.

34. What other scapular is often worn with that of Mt. Carmel?

The blue scapular of the Immaculate Conception. This is enriched with very many precious indulgences.

35. What is the Confraternity of the Rosary?

It is a confraternity established in honor of the Blessed Virgin shortly after St. Dominic had made known to the world the devotion of the Holy Rosary.

There are few confraternities in the Church that are more widespread or that produce more abundant fruits of salvation. There are few also that are enriched with so many privileges and indulgences.

36. What condition must be fulfilled to become a member of this confraternity?

The only condition is that of having one's name entered by a duly authorized priest in the register of a confraternity that has been canonically erected.

The principal practice recommended to the members is the recitation every week of the entire Rosary of fifteen decades, together with meditation on the fifteen principal mysteries of the life of Our Lord and His Blessed Mother.

37. What is the Sodality of the Blessed Virgin?

It is an association in honor of the Blessed Virgin, erected in 1574 in the Church of the Roman College, under the direction of the Fathers of the Society of Jesus. To this congregation, which is known as the *Prima Primaria*, the Sovereign Pontiffs have granted many indulgences in which affiliated congregations also share.

38. What is the purpose of the Archconfraternity of the Holy and Immaculate Heart of Mary?

This congregation, which is also known as the Archconfraternity of Our Lady of Victory, is instituted: 1. To honor in a special manner the immaculate Heart of Mary; 2. To obtain the conversion of sinners through the intercession of the Blessed Virgin.

This Archconfraternity is spread through the whole world, and has everywhere produced extraordinary fruits of salvation.

39. What is the purpose of the Archconfraternity of St. Joseph?

It is principally intended to promote the worship and the imitation of St. Joseph, and thus to secure the help of his powerful protection.

40. What is a third order?

A *third order* is a modified form, for the benefit of Christians living in the world, of a religious rule properly so called. By extension, the term is also applied to the body of persons professing this form of life.

After certain founders of religious orders had established an institute for men and another for women, they made, for the benefit of persons living in the world, an adaptation of the rule which they had given to those first *two* orders. It was in this way that the third orders, or the tertiaries, of St. Dominic and St. Francis of Assisi, were established.

The Third Order of St. Francis, the most numerous of all, has powerfully contributed, ever since its institution, to renew and to develop among the faithful at large the most fervent practice of Christian virtue. It is enriched with great privileges and very many indulgences.

2. Pious Associations.

41. What pious associations are most widespread?

Among the best known are: The Society for the Propagation of Faith, the Association of the Holy Childhood, the Conferences of St. Vincent de Paul, the Work of St. Francis of Sales, and the Apostleship of Prayer.

42. What is the purpose of the Society for the Propagation of the Faith?

It is to assist, by prayers and alms, the missionaries who are striving to make known the true faith to infidel nations. The Society was founded in 1822, and has become one of the most efficient supports of Missions.

43. Why was the Association of the Holy Childhood established?

It was established in 1845 to rescue children abandoned by their pagan parents, and to bring them up in the practices of a Christian life.

44. Why were the Conferences of St. Vincent de Paul instituted?

They were founded in 1833 to relieve the poor by corporal and spiritual alms. To-day their beneficent influence is felt everywhere, for they exercise their charity and their apostolate among that portion of mankind which is particularly dear to our divine Lord.

45. What is the end proposed by the Work of St. Francis de Sales?

This Work was founded in 1857 with the special object of defending the Catholic faith menaced by heresy, unbelief, and bad books; and of opposing a firm resistance to their attacks, by missions, Christian schools, and good books.

46. In what does the Apostleship of Prayer consist?

It consists in promoting the interests of the Heart of Jesus by offering Him our prayers and good works. It was established in 1846, and already counts millions of adherents in the whole world.

In parishes and educational institutions, it is a very efficacious means of renewing and increasing love for Our Lord, and of re-animating fervor in the reception of the sacraments.

THE END.

INDEX.

Numbers refer to page.

Aaron, Type of the Messiah, 62

Abel, Sacrifice of, 40; type of the Messiah, 60

Ablution,—of Chalice, 533: vessels for, 518

Abraham, Vocation of, 43; God's promises to, 43

Absolution, a part of penance, 445; in the divine office. 536

Abstinence, 208; nature of, 324; obligation of, 325; utility of, 326.

Abuse of God's Name, 249

Accession, 292

Accessories of Altar, 515

Accusation of Sins, 459, 465.—See CONFESSION

Acolyte, 481

Acts, of faith, 187; of hope, 191; of charity towards God, 196; fraternal charity, 199

Acts, Human, 152; division of, 152; principles of, 153; voluntary, 154; obstacles to freedom of, 155; imputability and responsibility of, 159; morality of, 160; sources of morality of, 160; relation of, to man's last end, 164.—See VOLUNTARY ACT, IGNORANCE, CONCUPISCENCE, FEAR, VIOLENCE, OBJECT, CIRCUMSTANCES, END

Adam, Creation of, 30; primitive state of, 32; temptation and fall of, 33; rule of, 40; type of the Messiah, 60

Administration—of the Sacraments, General conditions of, 392, 393; of baptism, 400; of confirmation, 409; of the holy eucharist, 424; of penance, 445; of extreme unction, 475; of holy orders, 484; of matrimony, 490.—See CEREMONIES.

Adoration, 241; sins contrary to, 244; nocturnal, 562; perpetual, 552, 562

Adults, Baptism of, 401, 404; confirmation of, 408, 409

Advent, 318

Advertence, Kinds of, 214

Affection, Love of, 195

Affinity, Spiritual, 403, 335; an impediment to marriage, 334, 494

Agape, 502

Age—for receiving sacraments, 393; for minor orders, 485; for major orders, 485

Aggressor, Unjust, 283

Agnus Dei, Blessing of the, 503

Agony of Jesus, 92

Alb, 522

All Saints' Day, 560

All Souls' Day, 441, 541, 561

Alleluia, 548

Alms, Obligation of, 199; qualities of, 200; as a sacramental, 503.—See CHARITY

Altar, The, 514; consecration of, 515; accessories of, 515

Altar-Cloths, 515

Altar-Stone, 514

Ambition, 221

Amice, 522

Angels, Nature of, 25; good, 26;

guardian, 27; bad, 28; feasts of, 557.—See DEMONS, TEMPTATION
Anger, 223; remedies for, 224
Anna, prophetess, 76
Anne, mother of the Blessed Virgin, 73
Annunciation, 74; feast of the, 554
Anthems.—See ANTIPHONS
Antiphonary, 509
Antiphons, 536
Antichrist, 108
Annulment of Vows, 256
Apostate, 118, 188
Apostles, Election of, 85; strengthened by Holy Ghost, 112; feasts of, 559, 560
Apostleship of prayer, 571
Apostolic, The Church, 121
Appetite, Sensitive.—See CONCUPISCENCE
Approbation, requisite for a confessor, 445, 446
Archbishops, 124; insignia of, 524
Archconfraternity,—of Sacred Heart, 567; of Infant Jesus, 568; of Our Lady of Victory, 569; of St. Joseph, 570
Arius, Errors of, 72
Ark, Noe's, 42; of the Covenant, 48
Ascension of Our Lord, 105; feast of, 549
Asperges, 523
Assistance—of parents, 272; of pastors, 274, 331; at Mass, 264, 314.—See MASS
Associations, Pious, 570
Assumption of the Blessed Virgin, 78; feast of the, 555
Atheism, 14
Atonement, Feast of, 49
Attention, in Prayer, 375; at Mass, 265
Attributes, Divine, 15; of Church, 118; of baptism, 399; of matrimony, 489
Attrition, 457; as disposition for extreme unction, 477.—See CONTRITION
Authenticity of Books of Bible, 5
Authority—of Bible, 5; of Tradition, 6; of the Church, 126; of the Pope, 127; of Bishops, 129
Babel, Tower of, 42
Backbiting.—See SLANDER
Balls, 290
Balsam, 407
Banns of Marriage, 496; necessity of publishing, 495
Baptism, Character imprinted by, 404; of St. John, 83; of Our Lord, 84;—Sacrament of, 397; attributes of, 399; minister of, 400; subject of, 401; infant, 401; effects of, 403; promises of, 405
Beatitudes, 348; order of, 352
Bells, 513
Benediction, before Last Gospel, 534; of Blessed Sacrament, 537; in divine office, 536
Bethany, 91
Bethlehem, Journey to, 75, 80
Bible.—See SCRIPTURE, TESTAMENT
Biretta, 523
Bishops, 123; power of, 124, 473; authority of, 129; intruded, 126; ministers of confirmation, 409, and of holy orders, 484; consecrations and blessings reserved to, 503
Blasphemy, 250; kinds of, 250
Blessed Bread, 482
Blessed Sacrament—See EUCHARIST
Blessings, Liturgical, 503; reserved to Pope or to Bishops, 503; of churches and oratories, 512; of sacred ornaments, 524
Blood, Feast of Precious, 552.—See EUCHARIST
Boastfulness, 306
Body, Structure of, 30; relations between soul and, 31; Christ's, 70; resurrection of, 139
Books, Sacred.—See SCRIPTURE and TESTAMENT
Breviary, 508

Burial—See CEMETERIES
Burse, 519
Cain, Crime of, 40
Caiphas, 93
Calotte, 521
Calvary, 94
Calvinists, 148
Calumny, 308
Candlemas, 542
Candles, Blessing of, 542; number of, 516; material of, 516
Canon,—of Scripture, 5; of Mass, 529
Canonical Title, 485
Canonization, 241
Canticles, 536
Capital Sins, 220
Captivity of Babylon, 54; return from, 55
Cappa Magna, 521
Cardinals, Function of, 123
Carmel, Scapular of Mt., 568
Cassock, 521
Catechism, 8
Catechumens, dismissed at offertory, 438
Cathedrals, 511
Catholic, The Church, 121
Celibacy, 487; preferable to marriage, 491.—See COUNSELS (EVANGELICAL)
Cemeteries, 513; profanation of, 513
Ceremonial, 509
Ceremonies, Nature of, 396; utility of, 396; of Baptism, 402; of confirmation, 410, 411; of holy eucharist, 430; of penance, 465; of extreme unction, 478; of holy orders, 486; of marriage, 492; of Mass, 525
Chalice, 517; material of, 517
Chalice Linens, who may touch, 519
Chant, Liturgical, 509; Gregorian, 510
Chapels of Ease, 512.—See ORATORY
Chapter, Little, 536
Character, Sacramental, 395; sacraments imprinting a, 396; of baptism, 404; of confirmation, 412, of holy orders, 487
Charity, Nature and motive of, 194; excellence of, 195;—towards God, 195; nature of, 195; necessity of, 196; character of, 196; sins against, 197; —towards one's self, 197;—towards one's neighbor, 198; precept of, 198; practice of, 199; sins against, 201.—See ALMS, MERCY
Chastity, 208, 287; kinds of, 287; sins against, 288; means of preserving, 289; religious vow of, 345
Chasuble, 522
Cheating, 295
Childhood, Holy, 80; Devotion to the, 562; Association of the, 570
Children, Duties of, 269; first Communion of, 430, 431
Chrism, 407
Christ, Meaning of name, 69.—See JESUS CHRIST
Christian, 1; duties of, 1; sign of, 2
Christmas, 441, 541
Church, The, 115: militant, triumphant, and suffering, 116; necessity of belonging to, 117; attributes of, 118; marks of, 119; constitution of, 122; body of, 122; authority in, 126; relations of State and, 130; union of and State, 132; spiritual goods of, 134
Churches, 510
Ciborium, 517
Cincture, 522
Circumcision, 43; of Our Lord, 80; feast of the, 541
Circumstances, of a human act, 161; kinds of, 162; to be stated in confession, 460, 461; of prayer, 371; of the oblation and celebration of Mass, 440
Citizens, Duties of, 273
Clandestine Marriage, 336, 494.—See BANNS

Clerical State, 482.—See TONSURE

Cloths, Altar, 515

Collation, 321

Collects, 527

Color of Ornaments and Vestments, 524

Coming, Our Lord's Second, 107; signs of, 108

Commandments of God.—See DECALOGUE.—of the Church, 235, 314, 338; how different from commandments of God, 236

Communion,—of Saints, 133; holy, 425; necessity of, 425; dispositions for, 426; kinds of, 430; effects of, 433; Easter, 328, 426

Commutation—of Vows, 257; of Jubilee conditions, 474; who has power for, 257; reasons for, 258

Compensation. Secret, 297

Componend, 497

Conception,—of the Blessed Virgin, 77; feast of, 553;—of Our Lord.—See INCARNATION

Concordat, 174

Concupiscence, an obstacle to free will, 157; kinds of, 157; an exciting cause of sin, 211; a source of temptation, 228

Confession, Annual, 327;—as part of penance, 459; obligation of, 459; qualities of, 460; revalidation of, 463; kinds of, 464; manner of, 465

Confirmation, 406; necessity of, 408; administration of, 409; effects of, 411

Confiteor, 503

Confraternities, 566

Conscience, 165; kinds of, 166; rules of, 167; means of perfecting, 170

Consecration,—in Mass, 531; of churches, 512

Consent, a condition of sin, 210; to temptation, 229; to marriage, 488, 489

Contemplation, 380

Contract, 292; kinds of, 292; of marriage, 488.—See MARRIAGE

Contracting Parties in marriage, 490

Contrition, 448; necessity of, 449; qualities of, 450; kinds of, 455; perfect, 455; imperfect, 457; practice of, 458

Co-operation in the sins of others, 204; in theft, 297; restitution after, 300

Cope, 523

Corpus, Christi, 551

Corporal, 519

Correction of children by parents, 278

Council, 130; kinds of, 130

Counsels, Evangelical, 339; reason of the, 340.—See STATE, RELIGIOUS

Covetousness, 222; remedies for, 223

Credo, in the Mass, 528

Creed, 9; kinds of, 9; division of, 11

Crosier, 524

Cross, Sign of, 2; death of Our Lord on the, 96; devotion to the, 563; hand, 524

Crucifix, on the altar, 515, 516

Cruets, 518

Cursing, 251

Cyrus, 55

Dalmatic, 523

Damage, Unjust, 298

Daniel, 55, 63, 65

Darwinists, 32

David, 52; type of the Messiah, 62

Deacon, 481; power of, 483; requisite age for, 485; obligations of, 487

Dead, Commemoration of the, 561.—See PURGATORY

Deaf Mutes, Confession of, 462

Death, 142

Debtor.—See RESTITUTION

Decalogue, 233; commandments of the, 237 ff

Defamation, 308, kinds of, 308; duty to oppose, 311
Defense, Legitimate, 283
Deism, 6
Delectation, 229
Deluge, The, 42
Demerit, 179
Demons, 28.—See TEMPTATION
Descent,—into hell, Christ's, 100; of the Holy Ghost, 112
Despair, 192
Detention, Unjust, 297
Detraction, 309—See CALUMNY, DEFAMATION, SLANDER
Devotion, 240; kinds of, 561; to our Lord, 562; to the Blessed Virgin, 79, 564; to the Saints, 564; practices of, 565
Difference of religion.—See MARRIAGE
Dispensation, 178; from a vow, 257; from Sunday rest, 262; from hearing Mass, 266; from fast, 323; from abstinence, 325; from marriage impediments, 335
Dispositions—of subject of sacraments, 394; for baptism, 401; for confirmation, 409; for communion, 426, 428; for hearing Mass, 265; for penance, 446; for extreme unction, 474; for holy orders, 485; for matrimony, 491, 492
Dissimulation, 307
Distinction between Sins, 218
Divination, 244.—See SORCERY, SPIRITUALISM
Divinity of Christ, 69, 70; of the Church, 121
Divorce, 490
Doctrine, Christian, 2, 86; sources of, 3; excellence of, 7; study of, 7; division of, 8
Donation, 292, 293
Doubt,—of conscience, 167, 169; against faith, 188; rash, 311.
Drunkenness, 224, 225
Duels. 284
Duty, 179; *Duties*—of inferiors to superiors, 268; of children, 269; of pupils, 272; of servants, 273; of citizens, 273; of the faithful, 274; of superiors, 275; of parents, 275; of teachers, 278; of masters, 279; of magistrates, 279; of pastors, 279; of employers and workmen, 280.
Dying, Obligation of confession for the, 459; integrity of confession for the, 462; indulgence for the, 472, 474; viaticum for the, 425, 431.—See EXTREME UNCTION

Easter, Communion at, 328, 426; feast of, 548.—See PASCH RESURRECTION
Education, 276; extent of physical, 276; extent of moral, 276.—See SCHOOL
Eleazar, 57
Elias, 54, 108
Ember days, 317, 488
Employers, Duties of, 280
End of Human Act, 162; kinds of, 162; influence of, 163, 164
Ends, Four Last, 141
Envy, 225; remedies for, 227
Epiphany, Feast of, 542.—SEE MAGI
Epistles,—of the New Testament, 5; of the Mass, 527
Equivocation, 305; kinds of, 305
Errors,—concerning the incarnation, 72; concerning Actual Grace, 360; concerning the Real Presence, 421
Esther, 56
Eternity—of God, 16; of pains of hell, 149
Eucharist, 415; institution of the, 91; adoration of the, 422; excellence of the, 422; administration of the, 424; necessity of the, 425; effects of the, 433; duties to the, 435; as sacrifice, 435.—See COMMUNION, MASS, REAL PRESENCE, TRANSUBSTANTIATION
Eve, Creation of, 31; primitive state of, 32; temptation and fall of, 33; punishment of, 34

Examination of Conscience, 463.—See CONFESSION, CONTRITION, PENANCE

Example, Good, a duty for parents, 278

Excommunicates, 118, 136

Exorcist, 481, 482

Exposition of the Blessed Sacrament, 537

Extreme Unction, 474; administration of, 475; necessity of, 479; effects of, 479

Faith, 184; nature and motive of, 184; kinds of, 184; necessity of, 186; sins against, 188; means of preserving, 189; possession in good, 299; possession in bad, 299; possession in doubtful, 299; in prayer, 376.

Faithful, The, 126; duties of, 274

Falda, 524

Fast, Days of, 317; nature of, 319; obligation of, 322; exemption from, 323; utility of, 324

Fear, an obstacle to the will, 157; kinds of, 157; effects of, 158;—of the Lord, 114, 412.

Feasts, of the Old Law, 49; of the Church, 315, 538; of Blessed Virgin, 553

Fervor, in prayer, 376

Flattery, 306.

Fonts, Blessing of, 547

Forgetfulness of sins, 462

Forgiveness of sins, 136; how power of, is exercised, 138.—See CONFESSION, PENANCE

Form—of Sacraments, 390; alteration of the, 391; of baptism, 398; of confirmation, 408; of holy eucharist, 417; of penance, 445; of extreme unction, 475; of holy orders, 481; of matrimony, 488

Fortitude, 207; sins against, 208; gift of the Holy Ghost, 413

Fraud, 295

Freemasons, 253 note

Free Will,—of man, 30, 31; of Christ, 70; requisite for human acts, 152; obstacles to, 155.—See RESPONSIBILITY, SIN

Fruits of the Holy Ghost, 114, 413

Gabriel, 74

Galilee, 75, 103

Garden of Olives, 92

Gedeon, type of the Messiah 51

Genealogy of the Messiah, 64

Gethsemane, 92

Gifts of the Holy Ghost, 114, 412

Girdle, 522

Gloria, 527, 543, 546

Glory,—of God, 24; of the elect, 140 146

Gloves, 524

Gluttony, 224; remedies for, 225

Gnostics, 73

God, Existence of, 12; nature and attributes of, 14; providence of, 17; commandments of, 233; worship of, 240

Godchildren, Relation of, to sponsors, 403

Godparents,—See SPONSORS

Good Counsel, 205

Good Faith, Possession in, 299

Good Judgment, 205

Goods, Order of Charity as to, 200.—See PROPERTY

Gospel, Preaching of, by Christ, 86; by the Apostles, 112; in Bible, 5

Government of the Church.—See AUTHORITY

Grace—of union in Christ, 71; of the Blessed Virgin, 77; means of obtaining, 353; nature of, 355; division of, 356; nature of actual, 356; necessity of actual, 358; co-operation with, 359; distribution of actual,

360; errors concerning actual, 360; nature of habitual, 362; effects of habitual, 363; sacramental 395; first and second, 395.—See JUSTIFICATION, MERIT, SACRAMENTS

Graces, Temporal, as object of prayer, 374; as effect of extreme unction, 479

Gradual, 509

Gratitude, 207

Guilt, effect of sin, 212; remission of, 447, 479, 504

Habit, 181; influence of, on human acts, 160

Hatred of our neighbor, 201

Heart of Our Lord, Perfection of the, 70.—See SACRED HEART

Heaven, 146

Hebrews, 43; deliverance of the, 46; religion of the, 47; government of the, by judges, 50; by kings, 51

Heirs, Duties of, 293; of wrongfully acquired property, 300

Hell, 148; descent of Christ into, 100

Henoch, 41, 108

Heretics, cut off from Church, 136

Heresy, 6, 188; concerning the sacraments, 397

Herod, 58, 81

Hierarchy of angels, 26

Holiness of God, 16; of Christ, 86; of the Blessed Virgin, 77; of the Church, 120

Holy Day.—See FEAST.

Holy Eucharist.—See EUCHARIST, COMMUNION (EASTER)

Holy Ghost, Divinity of the, 111; Mission of the, 112; gifts and fruits of the, 114; duties to the, 114.—See FRUITS OF THE HOLY GHOST, GIFTS OF THE HOLY GHOST

Holy Water, 502

Homicide, sins leading to, 286

Honor, 312; due to our neighbor, 312

Hope, Nature and motives of, 190; necessity of, 191; sins against, 192.—See DESPAIR, PRESUMPTION

Humility, 209; in prayer, 376

Hymns, 536

Hypnotism, 246

Hypocrisy, 306; product of vainglory, 221

Idiocy, as affecting responsibility, 159

Idleness, a cause of lust, 289

Idolatry—of Noe's descendants, 43; Among the Hebrews, 46; a kind of superstition, 244

Ignorance, in religious matters, 7; kinds of, 156; effects of, 157

Images, Worship paid to sacred, 243

Immaculate Conception, 77; feast of the, 553

Immortality,—of soul, 31; of body in man's primitive state, 33

Impeccability,—of Christ, 70; of the Blessed Virgin, 77; differs from infallibility, 128

Impediments to Marriage, 493; dispensation from, 498

Impetration, an effect of prayer, 377

Imposition of Hands, in confirmation, 407, 408, 410; in holy orders, 481, 487

Imprecation, 251

Imputability, 159; differs from responsibility, 159

Inability,—to fast, 323; to abstain, 325; to make an entire confession, 462

Incarnation, 68; wonders of the, 71; errors concerning the, 72

Incense, 520

Inconsiderateness, opposed to prudence, 206

Inconstancy, opposed to prudence, 206; opposed to perseverance, 208

Indefectibility, of the Church, 119

Indifferent Acts, 153

Indissolubility of Marriage, 489

Indulgences, Nature and kinds of, 471; principal, 472; power of the

Church in reference to, 473; conditions for gaining, 473
Infallibility of the Church, 119; of the Pope, 127
Infancy, Holy, 80.—See Childhood, Holy
Infants, Baptism of, 401.—See Sponsor
Inferiors, Duties of, 268; duties of superiors to, 275
Infidelity, 188.—See Faith
Infidels, 117.—See Unbelievers
Injustice, Reparation of, 298.—See Theft, Damage, Detention
Innocents, Massacre of the, 82
Insensibility, opposed to patience, 208
Inspiration, of Bible, 5
Institution, Divine—of the sacraments, 386, 387; of baptism, 397; of confirmation, 407; of holy eucharist, 415; of penance, 444; of extreme unction, 474; of holy orders, 480; of marriage, 491; of sacrament of matrimony, 488
Instruction,—of children, 276; part of Mass, 527
Insult, kinds of, 312
Integrity—of the Sacred Books, 5; of confession, 460
Intellect—of angels, 25; of Christ, 70
Intention, 162, 163; requisite in administering sacraments, 392; requisite in receiving sacraments, 393; necessary for gaining indulgences, 473
Interest, when lawful, 293, 294
Intervals between different orders, 486
Introit, 527
Invitatory, 536
Invocation—in divine office, 536; of Saints.—See Worship
Irregularity, 485
Irreligion, opposed to justice, 207, 247; forms of, 247
Isaac, 43; type of the Messiah, 61
Israel, Kingdom of, 53
Ite missa est, 533

Jacob, 43; type of the Messiah, 61
Jansenists, 361
Jerusalem, 52, 91
Jesus Christ, 68, centre of divine plan, 38; incarnation of, 68; two natures and one person in, 69; hidden life of, 80; public life of, 83; doctrine of, 86; works of, 86; enemies of, 88; passion of, 89, 92; death and burial of, 96; descent of, into hell, 100; resurrection of, 102; ascension of, 105; second coming of, 107.—See Incarnation, Redemption
Jews, in captivity, 55; under the Persians, Greeks, and Syrians, 56; under the Romans, 58; mission of the, 59
Job, 44; type of the Messiah, 62
John Baptist, St., 83; feasts of, 559
Jonas, type of the Messiah, 62
Joseph, son of Jacob, 61; spouse of the Blessed Virgin, 74, 82; feasts of St., 558
Josue, 50
Jubilee, Year of, 49; indulgence, of, 472; conditions for gaining, 473
Juda, kingdom of, 53
Judas, 92
Judges, 51
Judgment, 143; general, 109; particular, 143; rash, 311
Jurisdiction, 125, 446
Justice, 206; sins against, 207; hunger and thirst after, 350
Justification, 365; attributes of, 365

Knowledge, Gift of, 114, 413
Kyrie, 527

Lamb, Paschal, 62
Lamp, Sanctuary, 422, 516

Larceny, 295
Lauds, 536
Lavabo Towel, 520
Law, Mosaic, 47; moral, 170; divine, 170; eternal, 170; natural, 171; positive, 172; human, 173; ecclesiastical, 173; civil, 174; international, 174; binding force of, 175; ways of fulfilling, 176; exemption and dispensation from, 177; sanction of, 179.—See COMMANDMENTS OF THE CHURCH, DECALOGUE
Lector, 481, 482
Lent, 318; fast of, 319; abstinence of, 324, note; season of, 544.
Levites, 48
Liberalism, 133
Liberty,—See FREE-WILL
Life, Everlasting, 141; natural, 113; supernatural, 113, 364.—See DEATH, FIFTH COMMANDMENT, GRACE, SACRAMENTS
Lights, 516
Limbo—of the Patriarchs, 101; of Infants, 147
Linens, Chalice, 519
Litany of the Saints, 549
Liturgy, 353, 505; history of the, 506; kinds of, 507; books of, 508; chant of the, 509
Loan, 293
Lord, Our.—See JESUS CHRIST
Love—of God, 195; of neighbor, 198; of enemies, 201.—See CHARITY
Lunette, 518
Lust, opposed to temperance, 209; opposed to chastity, 288; effects of, 289; grievousness of, 213, 289
Lying, 302, opposed to justice, 207; kinds of, 303

Machabees, The, 57
Machabeus, Judas, 57
Magdalen, 90
Magi, 81
Magic, 245; kinds of, 246
Magistrates, Duties of, 279
Magnanimity, 207; vices opposed to, 208
Magnetism, 246
Malice, an exciting cause of sin, 211; sins of, 217
Manna, 46; symbol of the Messiah, 63
Manuals of Prayer, 509
Maniple, 522
Marks of the Church, 120; not found in dissenting churches, 122
Marriage—of the Blessed Virgin, 74; relationship in, 333; clandestine, 336; times when forbidden, 337; instituted by God, 488, 491; nature of, 488; attributes of, 489; administration of, 490; impediments to, 493; effects of, 497; obligations of, 498
Martyrology, 241, 509
Mary, Devotion to, 80.—See VIRGIN, BLESSED
Mass, Assisting at, 264, 314, 316, 442; when dispensed from hearing, 266; necessity, nature, and efficacy of, 437; circumstances of the oblation and celebration of, 440
Masters, Duties of servants to, 273; duties of, to servants, 279
Materialism, 30
Matins, 536
Matter—of sin, 213; of the sacraments 389; of baptism, 398; of confirmation, 407; of holy eucharist, 416; of penance, 444; of extreme unction, 474, 475; of holy orders, 481; of the priesthood, 481; of matrimony, 488,
Matrimony.—See MARRIAGE
Meditation, 379; utility of, 379
Meekness, 209, 349; reward promised to, 349
Melchisedech, type of the Messiah, 60
Mercy, God's, to fallen man, 36; spiritual works of, 199; corporal works of, 199; reward promised to, 350
Merit,—367; kinds of, 367; conditions

of, 368; Our Lord's, 99; of the Blessed Virgin, 78
Merits, in treasury of the Church, 134
Messiah, 38; promised, 38; prepared for, 39; prefigured, 60; foretold, 63
Method,—of assisting at Mass, 442; of preparing for communion, 428
Metropolitan, 124; churches, 511
Michael, St., 27; feasts of, 557
Minister—of the sacraments, 393; of baptism, 400; of confirmation, 409; of holy eucharist, 424; of penance, 446; of extreme unction, 475; of holy orders, 484; of matrimony, 490
Miracles, 87; in the desert, 46; in the Promised Land, 50; Our Lord's, 87; confirming worship of relics, 243; confirming real presence, 419; the eucharist a compendium of, 423
Missal, 509
Mission—of Moses, 45; of the Jews, 59; of Christ, 68; of the Holy Ghost, 112; of the Church, 117
Mitre, 524
Modesty, 209; a fruit of the Holy Ghost, 114, 414; a disposition for communion, 429; a disposition for marriage, 492
Monothelites, 72
Monstrance, 518
Moral, Christian, 150; law, 170; virtues, 182, 183
Morality, General principles of, 152; natural, 150; of human acts, 160; sources of, 160
Mortification, 209; vice opposed to, 209
Moses, Mission of, 45; law of, 47; type of the Messiah, 62
Mozetta, 524
Murder, 281, 286
Mysteries, 19; principal, 20; Blessed Trinity, 20; Incarnation, 68; Redemption, 97
Nabuchodonosor, 54
Name—of Our Lord, 68; abuse of God's, 249
Nativity, Feast of Our Lord's, 541; feast of the Blessed Virgin's, 553; feast of St. John Baptist's 559.—See CHRISTMAS
Nature—of a being, 14; of God, 12; of the angels, 25; of man, 29; human and divine in Christ, 69
Naturalism, 6, 362
Nazareth, 75, 82
Necessity, Our Neighbor's, 200; justifying servile work, 263; excusing theft, 297; of baptism, 400; of confirmation, 408; of the eucharist, 425; of hearing Mass, 264; of contrition, 449; of confession, 459; of extreme unction, 479
Negligence, opposed to prudence, 206
None, part of divine office, 535 and note
Number of Sins, to be confessed, 461

Oaths, 251; conditions of lawful, 252
Obedience, due to superiors, 268–275; perfect, 340.—See RELIGIOUS STATE
Object of Human Acts, 160, 164
Oblation, 241; a part of Mass, 529
Obligation—of Law, 175; ways of fulfilling the, 176; holy days of, 315; of holy orders, 487; of marriage, 498
Obstinacy, opposed to perseverance, 208; in sin, 217
Occasions of Sin, 211; proximate, of lust, 289
Offertory, part of Mass, 529
Office, The Divine, 534; division of year according to the, 535; hours of the, 535; kinds of, 536; elements of the, 536
Omission, Sins of, 218
Operations, distinguishing divine persons, 21; of Christ, 71
Orders, Holy, 480; degrees in, 481; minister of, 484; subject of, 485;

effects of, 487; obligations of, 487; an impediment to marriage, 494, 495.—See Bishop, Deacon, Mass, Priest

Oremus, in the divine office, 536.—See Collect

Ornaments, Sacred, 520–525

Ostensorium, 518

Pall of the Chalice, 519

Pallium, 524; blessing of, 503

Parables, 86

Parents, Duties of, to their children, 275; duties of children to their, 269.—See Education, School

Parsimony, 208

Pasch, The, 49, 90, 91

Paschal Season, 548

Passion, Prophecies concerning the, 66; preludes of the, 89; history of the, 92; devotion to the, 562.—See Lent, Redemption.

Pastors, 122, 125; obedience due to, 274; support of, 331

Paten, 517

Patience, 208

Patriarchs, 41; of the Church, 124, 125

Patron Saints, 560

Peacemakers, 351

Pectoral, 524; cross, 524

Pelagians, 148, 361

Penance, Virtue of, 443; sacrament of, 444; administration of, 445; subject of, 446; effects of, 447.—See Confession, Contrition, Forgiveness, Indulgence, Satisfaction

Penitent, Acts of the, 448

Pentateuch, 4

Pentecost, 49, 112, 414; season of, 550

Perfection, Religious.—See Religious State

Perfections, Divine.—See Attributes

Perseverance, 208; final, 358; in prayer, 377

Peter, St., 85, 103; authority of, 127, 131; feasts of, 559

Peterpence, 332

Perpetuity of the Church, 118

Persons—in God, 20; in Christ, 71

Phanon, 524

Pharisees, 89, 91, 96

Pilate, 93, 94, 96

Piety, Gift of, 114, 413

Pontifical, a liturgical book, 508

Poor, 199, 200; mutual duties of rich and, 280; in spirit, 349

Pope, 122, 124; authority of the, 127; infallibility of the, 127; temporal power of the, 128; support of the, 331, 332; power of the, to grant indulgences, 473; power of order of, 483, 484; costume of the, 521; ornaments for the, 524

Porter, 481, 482

Possession, in good, bad, and doubtful faith, 299

Poverty, Voluntary, 340, 341.—See Poor, Religious State

Power—of order and of jurisdiction, 125, 446; legislative, executive, and judiciary, 128; temporal, 128; to forgive sins, 136; to give extreme unction, 476; to give indulgences, 472

Prayer, 240, 369; necessity of, 370; circumstances of, 371; qualities of, 375; efficacy of, 377; kinds of, 378; formulas of, 380; the Lord's, 380; as a sacramental, 501

Precepts, differ from counsels, 339

Precursor, Our Lord's Mission of, 83.—See John Baptist

Preface of the Mass, 529, 530

Preparation, part of Mass, 526

Prescription, 292

Presence, Bodily, at Mass, 264; Real, 417; errors concerning the Real, 421.—See Eucharist

Presentation, Feast of Our Lord's,

542; feast of the Blessed Virgin's, 554
Presumption, 193, 217, 221; opposed to fortitude, 208
Price, Selling, 294
Priests, of the old law, 45; of the new law, 125, 137, 481; power of, 483; requisite age for, 485; ceremonies in ordaining, 486; obligations of, 487
Pride, 221; vices born of, 221; remedies for, 222
Primate, 124; church of a, 511
Prime, 535 and note, 536
Principles, Reflex, 169, note
Privilege, 177
Privilged Altar, 514
Procession, 502; of Candlemas Day, 542; of Palm Sunday, 545; of St. Mark's Day, 549; of the Blessed Sacrament, 523
Profanation of a cemetery, 513.—See SACRILEGE
Promises, of the Messiah, 38; of Christ, to the Apostles, 105; as contracts, 292; of baptism, 405
Promulgation, of the Decalogue, 233
Propagation—of Faith, Society for the, 570
Prophecies—concerning the Messiah, 64–66; concerning Jews and Gentiles, 64; Our Lord's, 87
Prophets, Great and minor, 63; of Israel and Juda, 54
Property, 291; ways of acquiring, outside of contracts, 291; ways of acquiring, by contract, 292; violation of rights of, 294; unjust desire for others', 301
Properties.—See ATTRIBUTES
Protestant—Churches, lack marks of true Church, 122; errors concerning grace, 360; errors concerning the sacraments, 397; religion attacks revelation, 6
Providence of God, 17
Prudence, 205; sins against, 206
Psalms, in divine office, 536
Publications, Forbidden, 189, 190
Punishment—of Adam and Eve, 34; of sin, 212; remission of eternal, 403, 447; remission of temporal; by baptism, 403; by penance, 447; by indulgences, 471; by sacramentals, 504.—See HELL, PURGATORY
Pupils, Duties of, 272; duties of teachers to their, 278
Purgatory, 145; the souls in, 133; devotion to the souls in, 565.—See ALL SOULS' DAY
Purification, The, 76; feast of, 554
Purificator, 519
Purity, object of sixth beatitude, 351.—See CHASTITY
Pusillanimity, 208

Qualities—of the risen body, 140; of Christ's risen body, 102; of prayer, 375; of contrition, 450; of confession, 460
Quarter Tenses.—See EMBER DAYS

Raphael, 27; feast of the archangel, 557
Rationalism, 6
Receiving Stolen Goods.—See POSSESSION
Reception of Sacraments, Conditions of, 392, 393, 394
Rectors, 125.—See PASTORS
Redemption, The, 89; history of, 89; mystery of, 97; qualities of, 98; effects of, 99.—See PASSION, SATISFACTION
Reformers, Errors of the, 397.—See PROTESTANT
Registration, in a confraternity, 567
Relations—between Church and State, 130; charity towards, 200
Relationship, natural, legal, and

spiritual, an impediment to marriage, 334, 494

Relics, Worship of, 243; feast of the Holy, 561

Religion, 36; natural, 37; supernatural, 37; patriarchal, 44; Mosaic, 47, Christian, 2, 86; allied to justice, 207; virtue of, 237

Religious State, Nature of the, 342; different forms of the, 343; entrance into the, 344; general obligations of the, 345; lawfulness of the, 346; utility of the, 347.—See Counsels, Rules, Vows

Reliquaries, on the altar, 516

Reparation—of injustice, 298; of detraction, 310; of insult, 313

Reputation, 308; injured by defamation, 308; by rash judgment and suspicion, 311

Reservation, Mental, 305; when unlawful, 306

Respect, Human, 222; for parents, 269; for teachers, 272; for masters, 273; for representatives of authority, 273; for ecclesiastical superiors, 274; due to truth, 302; due to reputation, 308; due to honor, 312

Responses, in the divine office, 536

Responsibility, 159

Restitution, Obligation of, 298; circumstances of, 300; exemption from and suspension of, 301

Resurrection—of Christ, 102, manifestations after His, 103; sojourn on earth after His, 105; of the body, 139.—See Easter, Paschal Season

Revalidation of Confession, 463

Revelation, Divine, 2; where contained, 3; the Church the guardian of, 6

Rich and Poor, Conflict between, 280

Rights—of the Church, 130; of the State, 132; of the individual, 178; supreme principle of, 179

Ring, Wedding, 492; episcopal, 521, 524; pontifical, 524; of the fisherman, 521

Rites, 505; of the divine office, 536

Ritual, The, 508

Robbery, 295

Rochet, 524

Rogation Days, 549

Rosary, Devotion of the, 569; feast of the, 556

Rubrics, 505

Rules—of conscience, 167; of religious life, 346

Ruth, 51

Sabbath, The, 48, 258; Sunday substituted for, 259

Sacrament, Confraternity of the Blessed, 567; exposition of the Blessed, 537

Sacramentals, 501; kinds of, 501; effects of, 504

Sacramentarians, Errors of the, 421

Sacraments, Nature of the, 386; division of the, 388; matter and form of the, 389; minister of the, 392; subject of the, 393; effects of the, 394; ceremonies of the, 396; errors concerning the, 397

Sacred Heart, Feast of the, 551; devotion to the, 563; archconfraternity of the, 567

Sacred Species, 416; adoration of the, 422

Sacrifice, Nature of, 435; kinds of, in old law, 48; efficacy of, in old law, 436; of the cross, 437; of Mass, 437.—See Mass

Sacrilege, 248; kinds of, 248; grievousness of, 248; in receiving a sacrament, 394

Sadducees, 88, 91

Saints, 241, 134; communion of, 133; who do not share communion of, 136; worship of the, 241; division of the, 241; duties to the, 242; relics of the, 243; feast of All, 560; of the

Old Testament, 558; of the New, 558

Sale, 294

Salutation, The Angelical, 383; how to recite, 385

Samson, 51; type of the Messiah, 62

Samuel, 51, 52

Sanction, of the Moral Law, 179

Sanctity.—See Holiness, Saints

Sanctus, part of Mass, 530;

Sandals, of Bishop, 524

Sanhedrim, 93, 96

Satisfaction, Qualities of Our Lord's, 98; an effect of prayer, 377, 378; a part of penance, 467; qualities of, 467; kinds of, 468; by suffrages, 470; by indulgences, 471

Saul, 51

Saviour, 68.—See Jesus Christ, Incarnation, Redemption

Scandal, 202; kinds of, 202; reparation for, 203

Scapular—of Mt. Carmel, 568; of the Immaculate Conception, 568

Schismatics, 118

Scholars.—See Pupils

School, Catholic, hostile, and neutral, 277

Science.—See Knowledge

Scourging, of Jesus, 94

Scribes, 91

Scripture, Holy, 3; books of the, 4, 5; authority of, 5

Scruples of Conscience, 167, 168

Seal of confession, 447; object of the, 447

Season—of Advent, 540; of Christmas, 541; of Septuagesima, 543; of Lent, 544; the Paschal, 548; of Pentecost, 550

Secret, 307; violation of a, 308; compensation, 297

Septuagesima—Sunday, 543; season of, 543

Sermon, 528

Servants, Duties of, 273; duties of masters to, 279

Sext, 535 and note

Shows, Danger of theatrical, 290

Sick, Visiting the, 199; communion for the, 431; viaticum for the, 425, 431; gaining of indulgences by the 474.—See Dying, Extreme Unction

Sign, Sensible—of the sacraments, 389; of baptism, 397, 398; of confirmation, 407; of the eucharist, 416; of penance, viz., the proximate matter and the form, 445, 448; of extreme unction, viz., the proximate matter and the form, 475; of holy orders, 481; of matrimony, 488

Simeon, 76, 82

Simony, 248, 249

Simplicity, a quality of confession 460

Sin, Original, 35; remission of, 45, 403; forgiveness of, 136, 139; nature of, 210; kinds of, 210; causes and effects of, 211; mortal, 213; venial, 215; of malice, 217; ways of committing, 217; accusation of, 459; remission of: by penance, 447; by perfect contrition, 455, 456; by extreme unction, 479; by sacramentals, 504

Sincerity, a quality of confession, 460,

Sins, Distinction between, in kind, 218; and number, 219; capital, 220, 228

Slander, 308.—See Detraction

Slippers, The Pope's, 521

Sloth, 227; vices born of, 227; remedies for, 227

Sobriety.—See Temperance

Socialism, 291

Society, Right of, to inflict death, 282; religious institutes useful to, 348

Solidarity, as effecting restitution, 300

Solomon, 53 ; type of the Messiah, 62

Somnambulism, Artificial, 246

Sorcery, 246

Soul, Human, 30, 31 ; of Christ, 70

Soutane, 521

Sovereign Pontiff.—See POPE

Species, Unity of human, 32; of sin, see SINS (Distinction between) ; in the eucharist, see SACRED SPECIES

Spiritualism, 246

Spirituality of Soul.—See SOUL

Sponsor—at baptism, 402 ; qualities of a, 403 ; spiritual affinity of a, 403 ; impediments to marriage of a, 403, 334, 494

Spouses.—See CONTRACTING PARTIES

State, Relation of Church and, 130 ; union of Church and, 132; of the pagan world at Christ's birth, 59 ; of the risen body, 140 ; the religious, 342–348 ; of grace, 363, 470, 473.—See BAPTISM, GRACE, PENANCE, SOCIETY

Statues on the Altar, 516.—See IMAGES

Stockings of Bishop, 524

Stole, 522

Subdeacon, 481 ; power of, 482 : requisite age for, 485 ; obligations of, 487

Subjects—of the Church, 133 ; of eternal law, 170 ; of natural law, 171 ; of positive divine law, 172 ; of ecclesiastical law, 173 ; of civil law, 273 ; of the sacraments, 393 ; of baptism, 401 ; of confirmation, 409 ; of the eucharist, 425 ; of penance, 446 ; of extreme unction, 476 ; of holy orders, 485 ; of matrimony, 490

Substances, Liturgical, 520 ; of bread and wine, 419

Suffrages, 470 ; in divine office, 536

Suicide, 284

Sunday, the Lord's day, 258 259; works prohibited on, 260 ; works permitted on, 262 ; assisting at Mass on, 264, 314 ; works of counsel for, 267 ; Easter, 548 ; Trinity, 550.—See SABBATH

Superiors, Duties of inferiors to, 268 ; duties of, to inferiors, 275

Superstition, 244 ; grievousness of, 247

Supper, The Last, 91

Support—of parents, 272 ; of pastors, 331 ; of religion, 333

Surplice, 523

Suspicion, Rash, 311

Tabernacle—of the Jews, 47 ; on the altar, 514, 516 ; Jesus in the, 422

Table-turning, 246

Tale-bearing, 311

Tears, Reward promised to, 350

Te Deum, in divine office, 536

Temperance, 208 ; vices opposed to, 209

Temple of the Jews, 53, 55 ; presentation of Christ in, 76, 82.— See CHURCHES

Temptation—by the devil, 29 ; of Adam, 33 ; of Christ, 84 ; nature, sources, and phases of, 228 ; necessity and utility of, 229 ; combat against, 230

Tempting God, 247

Testament, Old and New, 3-5; last will and, 293

Testimony, 304 ; false, 304.—See OATH PERJURY

Thanksgiving—after communion, 428 ; part of Mass, 533

Theft, 295 ; kinds of, 295 ; co-operation in, 296 ; excuse from, 297

Third Order, 569

Thought, Sins of, 218

Tiara, 524

Tithes for Pastors.—See SUPPORT

Title, Clerical, 485

Tonsure, 482
Towel, The Lavabo, 520
Tract, in the Mass, 527
Tradition, 6; where contained, 6
Transept of Church, 512
Transfiguration, Feast of the, 552
Transubstantiation, 419.—See EUCHARIST, MASS
Treaties, to be kept, 175
Tree—of knowledge, 33; of life, a type of the Messiah, 62
Trial—of the angels, 26; of Adam and Eve, 33
Tribunal of Penance, 444
Trinity, The Blessed, 20; feast of the, 550
Truthfulness, 207
Tunicella, for bishops, 524
Types of the Messiah, 60; personal, 60; things as, 62

Unbelief, Causes of, 189
Unbelievers, Sufficient grace given to, 360
Unctions—in confirmation, 410; in extreme unction, 475; in holy orders, 486
Understanding, gift of the Holy Ghost, 114, 413
Union, The Hypostatic, of the divine nature and the human nature in Christ, 71.—See INCARNATION
Unity, of God, 15; of person in Christ, 71; of human species, 32; of the Church, 120; of baptism, 399; of Mass and sacrifice of cross, 439; of marriage, 489; the liturgy, a bond of, 506
Use of Holy Water, 502
Usury, 296

Vainglory, opposed to fortitude, 208; effect of pride, 221
Vain Observance, 245
Valid—administration of the sacraments, 392, 393; reception of the sacraments, 393, 394
Veil—of the Temple rent, 96; chalice, 517; ciborium, 518; tabernacle, 516
Veils, in sacred functions, 523
Veracity—of books of Bible, 5; of the testimony of the Apostles, 104.—See TRUTHFULNESS
Versicles, in divine office, 536
Vesperal, 509
Vespers, 535 and note, 536; assisting at, 267, 536
Vessels, Liturgical, 517; who may touch, 518
Vestments, Ecclesiastical, 521; sacred, 521–525
Viaticum, 431; obligation of receiving, 425, 431
Vicar—of a pastor, 125; of Christ: see POPE
Vices, 220.—See CAPITAL SINS
Vigils, 318; fasting and abstinence obligatory on principal, 318
Vindicative Justice, 206
Violence, an obstacle to free will, 158
Virgin, The Blessed, 73; life of the, Blessed, 73; prerogatives of the Blessed, 77; devotion to the Blessed, 79, 564; feasts of the Blessed, 553
Virginity, preferable to marriage, 491; obligatory for those in major orders, 487
Virtue, 181; increase, diminution, and loss of, 182; of religion, 237
Virtues, Theological, 181, 184, 204; moral, 182, 204–209; cardinal, 205
Visibility, of the Church, 118
Visitation, The, 75; feast of, 554
Visits to the Blessed Sacrament, 435, 562
Voluntary Act, Nature and kinds of, 154; obstacles to perfection of a, 155.—See ACTS, HUMAN
Vow of Chastity, an impediment to marriage, 494, 495

Vows, 254; conditions and kinds of, 254 ; obligation of, 256 ; dispensation from, and commutation of, 257 ; religious, 345

Wages.—See WORKMEN

Washing of Feet, commemorated on Holy Thursday, 545

War, 282 ; duties of soldiers in, 283

Water, Matter of baptism, 398 ; holy, 502; kinds and use of holy, 502

Way of the Cross, 563

Will—of the angels, 25 ; of the bad angels, 28 ; perfection of Christ's, 70 ; free, a principal of human acts, 153 ; last, see TESTAMENT

Wine, as matter for the eucharist, 416

Witchcraft, 246

Wisdom—of God, 17 ; as gift of the HOLY GHOST, 114, 418

Word—of God, 3 ; incarnate, 68 ; sins of, in general, 218, and against chastity, 288

Workmen, Duties of employers and, 280

Works, Spiritual, of mercy, 199 ; corporal, 199 ; division of, referring to, Sunday, 260 ; servile, 260 ; liberal, 260 ; common, 260 ; judiciary, 260 ; commercial, 260 ; forbidden on Sunday, 260 ; permitted on Sunday, 262 ; prescribed for indulgences, 473; of the devil, 405; of satisfaction, 469 ; 470 ; eminent good works: See ALMS, FAST, PRAYER

Worship, Nature and kinds of, 237–240 ; of God, 240 ; of the Saints, 241 ; of the Blessed Virgin, 243 ; of relics and images, 243 ; false, 246 ; superfluous, 246

Year, Division of the Ecclesiastical, 535.—See SEASON

Zucchetto, of bishops, 521 : of the Pope, 521

3 5282 00337 5725

Date Due			
28Jan37			
Mr1337			
Apr 1937			
Ap 19 '47			
JA 22 '47			
Ap 16'52			
Ap3'54			
Ap27'58			
De 10 '62			
OCT 14			
OC7 '74			
JA13'75			

3

27027

230
C558m

STACKS BX1751.C5 1919x c. 27027
Chrysostom John,
Manual of Christian doctrine
3 5282 00337 5725